ADMINISTERING THE VACATION CHURCH SCHOOL

J. S. ARMENTROUT

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ADMINISTERING THE VACATION CHURCH SCHOOL

A Study of the Aims, Organization, and Administration of the Vacation Church School

By

J. S. ARMENTROUT

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A Textbook in the Standard Leadership Training Curriculum, Outlined and Approved by the International Council of Religious Education

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PREFACE

IT HAS been assumed in preparing the outline for the Standard Training Curriculum that a large portion of the training needed for the Vacation Church School teacher will be secured through the study of the General Units and of the Specialization Units in the various fields. Working on this assumption but one course has been included dealing specifically with the work of the Vacation Church School. Since but one unit has been included, its scope must of necessity be considerably broader than is the scope of various other administrative units. For this reason the pupil will discover here some material which may seem to be out of place in an administrative unit but which has seemed necessary to a complete presentation of those questions and problems involved in the Vacation Church School. For a detailed discussion of many of these materials the pupil is referred to other units in this Curriculum.

It must be recognized that the Vacation Church School is still very largely in an experimental position. Techniques are changing. New values are being discovered from year to year. New methods of work are being developed.

It must also be recognized that the Vacation Church School is in an experimental stage in that so many

varieties of it have developed. Some of the particular things which have proved of worth in certain situations may not be recognized in this book. It is not feasible, of course, to put into such a text as this a statement of all the different variations of the original movement.

The author is deeply indebted to those men and women with whom he worked during the time when he was Director of Vacation Church Schools for the Presbyterian Church. His contact with them helped to keep him in close touch with the problems of the Vacation Church School and to give him a liberal education in the development of this particular work. The author would also express his gratitude to those friends and coworkers who have read and criticized the manuscript during the course of its preparation.

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J. S. ARMENTROUT.

Philadelphia, Pennsylvania,
January, 1928.

CHAPTER I

THE DEVELOPMENT OF THE VACATION CHURCH SCHOOL

Aim of Chapter. To discover the steps in the development of the present Vacation Church School in order to understand the educational value of the present type.

The beginnings of most movements are of considerable interest. Usually a study of these beginnings and subsequent history will help to give a clearer understanding of the movement at any particular time in its development. Such a study will also show tendencies that need to be developed further and many tendencies that need to be guarded against.

When the movement has had as many varied beginnings as the Vacation Church School has had such a study is of especial importance. To-day so many types of this movement are being presented to the Church that one must know something of the historical development in order to be guided wisely in forming plans for such a school in the individual church. The attempt here made is to present briefly the history of those movements out of which the present Vacation Church School has developed and also to show some of the other types of work that have developed from the original idea.

Early History. The Handbook of the International Association of Daily Vacation Bible Schools records that "the first 'Vacation School' of which there is any record was held in Montreal, Canada, with a program of hymns and songs, Scripture reading, stories, military drill, Bible memory work, calisthenics, manual work, and patriotic exercises." This school was held in 1877 and seems to have been one of the first Vacation Schools conducted by a church.

A school of much the same type was held in 1898 in the Epiphany Baptist Church in New York City. In this school emphasis was placed upon Bible memorization work and the study of Bible stories.

Vacation schools had been in existence before this time in the public schools and in some churches. Clarence Arthur Perry, of the Russell Sage Foundation, reports in his book, "The Wider Use of the School Plant," that "the first vacation school in this country of which there is any record was held in 1866 under the auspices of the First Church of Boston, but it was in no way connected with the public schools of that city." We do not know of the type of this school but the assumption would be that it added to recreational features some religious instruction.

The summer parochial schools of certain of the denominations must also be considered as being sources from which the present Vacation Church School has come. The Lutheran and Reformed Churches have always given attention to this particular type of work and in some cases have developed it to a high efficiency. While these schools may not have contributed so much as some other sources to the type of Vacation

Church School program in use to-day they have helped greatly in preparing the way for the idea.

Undoubtedly these few examples of early Vacation Schools could be added to many times over by a careful research through the history of Churches in our country. It is evident that many people interested in the religious instruction of children have turned their attention to that long vacation period when there were so few things for children to do and when the Church itself had reduced its activity to the minimum.

The Period of Missionary or Altruistic Emphasis. When we turn from the early history of Vacation Schools to a consideration of what may be called the history of the Vacation Church School movement we find that this latter history has two well marked periods or emphases: first, the altruistic emphasis and, second, the educational emphasis. These two emphases have marked the movement in varying degrees and in varying combinations since its inception but they must be understood if the place of the Vacation Church School in the program of the Church is to be properly appreciated.

Following the schools conducted by Mrs. Hawes in Epiphany Baptist Church in New York City in 1898 the Baptist City Missionary Society became interested in the possibilities inherent in this type of work and resolved to undertake its promotion as a part of the Society's program. Dr. Robert G. Boville, at that time the secretary of this Society, began this work in 1901 and it is from this year that the Vacation School movement as such dates.

Five schools were conducted the first year. Their

principal purpose seems to have been to use the idle churches for the training of idle children, as well as to secure the greater safety of these children by keeping them off the streets, their only playground. Since this was the purpose, the program was general, with a great emphasis on what would now be called "manual work." It must be kept in mind that at this time such manual work had but a limited place in the work of the public school and that summer playgrounds were almost unknown. It must also be remembered that, with the altruistic idea predominating, it was proper to use any legitimate means to secure the attendance of the children. Hence we find that the major part of the school time was devoted to handwork and play and much less time to those activities which are conceived to have a particular religious value. However, the program made some provision for Bible stories, Bible memorization, and music, but was not integrated; it was carried on merely as a series of separate units. These schools were popular with the children and grew in numbers until in 1907 the Baptist Society was conducting some seventeen of them.

The worth of the Vacation School was recognized a little later by other agencies and in 1910 it became a part of the program of the City and Immigrant Department of the Board of Home Missions of the Presbyterian Church in the U. S. A. Thus, although the work had originated in the Baptist Church, it was first made a part of a Church-wide program by the Presbyterians. These schools were recognized by leaders in city centers and in immigrant communities as being of the greatest value in their work. No other

agency was so popular as this and no other made quite so ready an approach to homes that were out of touch with the Church. The enrollment records of these schools show that a large percentage of the children in attendance had no connection at all with the work of organized Protestant Christianity. The testimony of workers was to the effect that this agency gave them one of the easiest means of approach to the homes since the school rendered a real service in furnishing protection to the children during vacation time and also because it offered so much that was really interesting and helpful to these children. A study of the handwork produced in these schools will show, too, that much of it was material that would be of use in the home life of the children. It must be kept in mind that the Church had, and has, need for some agency that will readily put it into touch with its unreached possible constituency.

The second denomination definitely to undertake the promotion of Vacation Schools was the Northern Baptists. In this first promotion of theirs the primary emphasis was on the value of the school as a missionary or contact agency. One of the bases for measuring the success of the school had to do with the number of children who were later brought into membership of the Sunday school or the number of families related to the Church as such.

This missionary or altruistic emphasis set a very decided mark on the type of program offered. Usually the schools had but two departments: a Primary Department, caring for all children through about seven years of age; and a Junior Department, taking care of those who were older. Very little attempt

was made to formulate a constructive and progressive curriculum. Rewards for attendance and for bringing new pupils had a large place. Little emphasis was placed upon discipline and many of the moral values possible in the handwork and recreation were only partially realized.

The Period of Educational Emphasis. As the movement grew it began to enlist the interest and attention of many individual churches which did not have a special missionary problem to face but which were beginning to be concerned as to how to find a sufficient amount of time for the religious education of the children whom they were regularly teaching. These churches saw in the Vacation School a possible solution of this problem as well as an agency which might put them into touch with unreached portions of their communities. Many of them accordingly began to experiment with the new organization. While each of these experiments had in it much that was common to the movement most of them had some particular angle of emphasis. Little literature was available and most that could be had was in outline form only. This, however, was not sufficient handicap to do more than retard the growth of schools and the spread of the idea throughout the entire country.

In the meanwhile several of the denominations had begun to give attention to the larger problem of religious education. There was a general recognition of the fact that the Sunday school could not carry the full burden of religious education and that some supplementary agencies which could increase the amount of time available must be found and used.

Naturally many of these denominations turned toward the new Vacation School and saw in it a promising opportunity. Here was an organization that made possible a comparatively long term of consecutive days, that used a daily session of two or three hours, and that met at a time when the children were free from other duties and when it was possible to secure trained teachers. The varied program that had already been developed was recognized, too, as offering great educational advantages over the older type which made provision for nothing save formal instruction. Here, said a number of denominations, is the beginning of an agency that can well be used as a part of our educational program.

Thus the second step in the development of the Vacation School was taken when the Church educational agencies began to incorporate the Vacation School into their programs and to promote it as an agency for all churches, not merely those that had missionary problems to face. This step taken, a new study of the original Vacation Church School plan followed, together with a readjustment of parts of its program, the development of materials, and a rapid growth of individual Church Schools. To-day most of the denominational bodies definitely recognize the Vacation Church School as one of the valuable agencies in their educational programs, and in these schools they are making large use of the newest and best ideas in the educational world.

But with all this educational emphasis the Vacation Church School has not lost its missionary and altruistic purpose as will become evident to anyone

who studies the reports of schools and analyzes their enrollment.

The Development of the International Daily Vacation Bible School Association. Parallel to this educational development an organizational development was going on which should be noted by the student of this movement in order that he may understand the types of schools that have grown up.

About 1905 Dr. Boville severed his connection with the Baptist Missionary Society and began work with the New York Federation of Churches in promoting Vacation Schools. After some years of promotion through this agency he was instrumental in forming, in 1911, a Daily Vacation Bible School Association. This Association was nondenominational and was for the sole purpose of promoting this movement. Branches were organized in various cities of the country, which branches in turn were active in promoting schools. These schools were usually held in church buildings but had no obligations to the churches whose buildings were thus used. The financial support of the schools was secured through private subscriptions and expenses were paid through the treasurer of the local association. These associations were able in many of the larger centers to conduct a number of schools and to make the idea well known to the churches.

During this period literature was published by the Association, including some Bible lessons and handwork suggestions and, most valuable of all, a hymn book for the Vacation School.

Toward the close of the period Dr. Boville carried the idea to some other countries and, coöperating with

the missionaries, was able to establish some schools in China and Japan in connection with other missionary work. Thus the movement became truly international in its outreach.

In 1917 the International Association of Daily Vacation Bible Schools was incorporated. This Association continued to carry on work in the cities of the United States through its branch associations and to promote the work in other lands through contributions and supervision and through promotion by Dr. Boville.

In the meanwhile the denominations had begun to use the agency as has been noted above, and two or three of them had begun active promotion. This led in some cases to misunderstandings as to the field of the International Association and to much overlapping and wasting of effort. After considerable consideration of the problems involved, in 1922 the Board of Directors of the International Association of Daily Vacation Bible Schools, recognizing that this work was, and should be, a denominational responsibility, elected official representatives of the denominations to membership on the Board. This was followed by a renewed promotion of the whole plan and the rapid increase in the number of Vacation Schools.

In 1923 the International Association of Daily Vacation Bible Schools became an operating auxiliary of the International Council of Religious Education and in 1926 was definitely merged with this Council, the executive secretary of the Association becoming a member of the staff of the International Council. This involves the very definite recognition of the Vacation Church School as an educational agency

with a place in the educational plans of the International Council and its constituent denominations. The foreign work of the International Daily Vacation Bible School Association is not in the meanwhile forgotten but is to be carried on in coöperation with the World's Sunday School Association.

The Development of Other Types of Schools. Two other types of Vacation Schools have contributed to the present forms of Vacation Church School: the first of these is known as the Vaughn type; the other as the Chester type, or the "all Bible" school.

The first of these was developed about 1898 in Elk Mound, Wisconsin.[1] The outstanding characteristic of this type has been its high educational standards. Public-school grading was followed, teachers were carefully selected, and a well-worked-out graded curriculum of Bible stories was used. These high educational standards have been the chief contribution of this type of school. There seems to have been no development of the curriculum in accordance with later ideas as to its content. These schools have never been actively promoted.

A later development has been the Chester type. This had its origin in the Third Presbyterian Church of Chester, Pennsylvania, in the work of the pastor, Dr. A. L. Lathem. It is, in a sense, a reaction from the unrelated handwork of the original form of the Daily Vacation Bible School. In an attempt to place a greater emphasis on the learning of Bible facts all handwork, save a very little notebook work and drawing or coloring of maps, has been eliminated

[1] See "Encyclopedia of Sunday Schools and Religious Education"—article on "Religious Day School."

from the curriculum. This curriculum consists largely of the memorization of certain material which has been worked out in catechetical form, Bible passages, the catechism, and certain Biblical mechanics. It is open to severe criticism not only because of its excessive memory content but because much of the memory work seems to have been selected without any relationship to the age or experience of the child who is to undertake it.

This type of school has been promoted rather generally and because of its emphasis on Biblical fact has found considerable favor. It has had a tendency to affect the curriculums of many schools which have not adopted the plan in its entirety.

Both the Vaughn and the Chester plans should be studied in the light of the best educational theory before they are adopted by any group. In the opinion of the author they are both deficient in their failure to emphasize learning as an active process and also in their failure to take sufficient account of the ongoing experiences of the learner. They have been developed largely from the point of view of "factual" education, considering that the transmission of fact is all that is essential.

The Place of the Vacation Church School in a Church Program. As has been suggested above, the Vacation Church School has made its way from small beginnings until it is now recognized as having a real place in the program of a church. That this place cannot be filled so readily by any other agency is a fact that should be emphasized.

The work of reaching unchurched children, which has always been a part of the Vacation School move-

ment, gives this organization a place of real value. Any agency which has elements that enable it to reach this vast group must have a part in the life of the Church. The Church must be ever seeking for a way to enlist the interest of that large number of children who are not in touch with religious training in any fashion at all. A study of records will show that a large per cent of all the children enrolling in these Vacation Schools come from homes that have no other connection with the Church. This is true not only in missionary territory but in churches which serve residential sections as well. All this but tends to show that the individual church which is really interested in serving all its possible constituency cannot afford to neglect the possibilities that are inherent in this agency.

The Vacation Church School has shown that it has a place in the Church program from the point of view of the educational opportunities it offers. A fuller discussion of this will occupy the next chapter. It is sufficient to call attention here to the fact that no other agency in use at the present time has the advantages of the long daily sessions and the consecutive work which the Vacation School offers. These two factors make possible the organization of the school and the planning of the work in such a way as to secure the best possible results in the development of character. Also, the fact that the school meets during the vacation time has made it possible to secure a better-trained teaching force than is ordinarily used by the Church in its educational work.

It should be noted, too, that there has been a degree of freedom in the development of curriculum and

plans that has tended to secure a high type of educational work. The fact that so many have been experimenting with the agency, and that it has not been settled into traditional grooves, has offered difficulties but it has also offered some real advantages from an educational point of view. Care must be exercised to see that with the development of the movement these advantages are not lost.

While the Vacation Church School should have a place in the program of the Church it must not be regarded as outside the regular educational plans. Too often the Vacation School has been unrelated to the other educational work which the Church has been doing. This has probably resulted from the way in which the Vacation School originated and was originally promoted, as an extra-Church agency. Even when the Church made the Vacation School its own a tendency continued to regard it as something apart from the ordinary educational program. As a result many of the values of the school have been lost.

The Church should expect that in the total work which it plans the Vacation School will do its part. It is not so much to be correlated with other agencies as it is to be conceived of as an integral part of the whole educational program. When this program is planned in terms of the results to be hoped for in the lives of pupils to the Vacation School should be assigned the parts of the program which it can best carry forward. With the child at the center of the program we will not be concerned primarily with the correlation of lesson courses but rather with securing for the child all the experiences that can help in his religious development. The Vacation Church

School offers the opportunity for many of these controlled experiences that are desirable in the development of the individual. It is in seeking to determine which of these are to be offered in the Vacation School that the place of this school in the educational program of the Church is finally determined.

Summary. Beginning as an agency for the education of underprivileged children and for offering them a safe place during the summer days the educational values of the Vacation Church School have come to be more fully recognized. Many of the ideas of the various types of schools have been incorporated into the present Vacation Church School, which is an agency for religious education that strives to make use of all the child's experiences in developing his Christian character. These schools use the experiences that are inherent in working together, in playing together, in studying together, and in worshiping together, in an attempt to help the pupil to live as a Christian.

For Study and Investigation

1. Study the plans and the curriculums of a number of Vacation Church Schools and determine in what ways these have been influenced by the historical emphasis of the Vacation Church School movement.
2. Investigate the curriculums of the Vaughn and the Chester types of schools and compare with that developed for your own denomination. Study carefully the points of emphasis of each.
3. What is there in the Vacation Church School that makes an especial appeal to the non-Sunday-school child?
4. In how far is the missionary or altruistic emphasis stressed in the schools you know?

CHAPTER II

THE VACATION CHURCH SCHOOL AND THE AIMS OF RELIGIOUS EDUCATION

Aim of Chapter. To discover what part the Vacation Church School is fitted to play in realizing the aims of religious education.

The Aim of Religious Education. Recent years have seen a restudy of the whole matter of the aim of education. In the public-school field there has been a general dissatisfaction with the results of the educative process that has led to a rather careful consideration of the aims that have been guiding it. One result has been a realization of the facts that the old "knowledge" aim was too limited and that the new aim of education must be conceived in terms of the child and his adjustment to his environment.

This same dissatisfaction with the commonly accepted aims has been felt in the field of religious education. Aims here have never been so clearly defined or generally accepted as in the field of general education. Lack of professional training and spirit and diversity of theological belief have largely accounted for this. But recently, with the development of cooperative work and the realization of the possibilities in religious education as a means of developing Chris-

tian character, Church people are giving more careful study to the whole matter.

Professor William Clayton Bower calls our attention to the fact that there have been, historically, at least three types of "aims." The first of these he calls "the evangelistic aim." The educational agencies of the Church thought of their work chiefly in terms of individual salvation. Individual persons were to be saved *out* of a world which it was thought neither possible nor desirable to save.[1]

The second of these aims he calls "the knowledge of the Bible aim." This centered the thought of the school on the transfer of Biblical knowledge to the mind of the pupil. It has been paralleled in the field of general education by the emphasis there on the knowledge of content fact. But more and more it has come to be recognized that there is no assurance that the knowledge of fact will carry over and become active in controlling the conduct of the individual.

A third aim Professor Bower designates as "the development of religious personality." Under the influence of a new study of the child, and a realization that the child must live as a Christian during his childhood as well as during his adult life, religious education came to be thought of in terms of a growing religious experience, and its aim came to be predominantly to provide an appropriate and complete religious experience at each stage of personal development."[2]

[1] Bower, "The Educational Task of the Local Church," p. 22.

[2] Bower, "The Educational Task of the Local Church," p. 23.

Generally this may be taken as a true record of the change in emphasis in religious education. The present aims, with their emphasis on the development of personality, have not lost sight of the fact that Bible content is needed, nor that the ultimate end is to be realized only as the individual comes into a personal and vital relationship to God through Jesus Christ. They do, however, denote that it has been realized that a necessary test of the work of religious education is the way in which it helps people to live as Christians in the everyday experiences of life.

Professor A. J. W. Myers gives a working definition for religious education that is of great value when he says, "Religious education aims to help each person to achieve his own highest and best life, in fellowship with God, and in coöperation with and in service of his fellows, and to promote a civilization embodying ever more fully the ideals of Jesus."[3]

The Committee on International Curriculum, in its "Statement of a Theory of the Curriculum," has presented the following as representing the objectives for Christian education:

"The outcome of Christian education in the individual is a developing Christian character. In the development of Christian character is involved personal acceptance of Jesus Christ as Saviour and Lord and his way of life as revealed in the Scriptures, the Christian control of conduct in all life situations, fellowship with those striving for the Christian ideal, especially those in the Christian Church, and wholehearted participation in and constructive contribution

[3] Myers, "What Is Religious Education?" p. 5.

to the progressive realization of a Christian social order."[4]

This is probably as satisfactory a statement of the aim of religious education as we shall have for some time. It takes account of the facts that the process must center in the development of the child, that this development must include a personal acceptance of Jesus Christ, that there must be the social activity which comes from fellowship with other people, and that Christian character is developed in an attempt to realize a progressive Christian social order. This statement is in full harmony with current educational concepts and represents an objective which, for its realization, will demand the best educational practice which anyone may know.

From this brief review it is quite evident that whether this aim or some other is accepted by religious educators, the aim will be in terms of character development rather than in terms of mere content knowledge. It is also clear that it will recognize that the work of religious education must be to help the child live at his best during each stage of his development rather than merely to seek to help him to get ready to live as a Christian at some future time. This concept of religious education must have a vital bearing on organizations for education and on the type of curriculum to be used.

The Vacation Church School as Related to Other Organizations in the Church. (See also Chapter VII, page 101.) While a new type of aim has been occupying the attention of those interested

[4] "Statement of a Theory of the Curriculum." (Copyright by the International Council of Religious Education. Used by permission.)

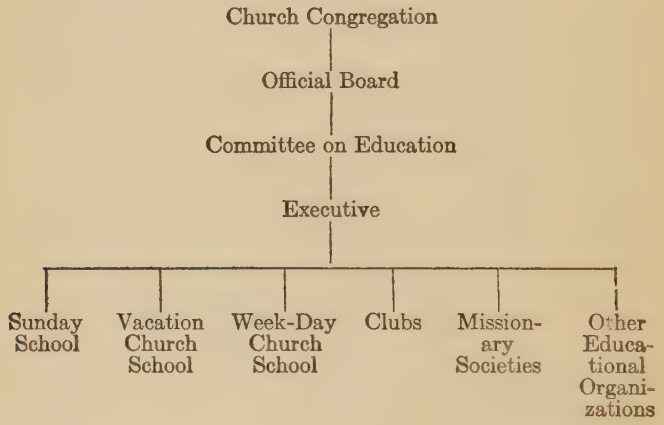
in religious education there has been also a consideration of a developing organization in the Church for this task.

As a special organization for education the Sunday school has long had an almost undisputed field. While other agencies have been developed to carry part of what we to-day recognize as an educational program, the Sunday school has grown and developed until it is almost impossible to find a single church which does not have this agency as a part of its program.

It is not possible to consider here the development of other agencies, nor to consider the many reasons which are bringing forward-looking religious educators to a realization that the Sunday school alone cannot carry the whole program. It is generally conceded also that no mere plan for extending the Sunday school into the week days is sufficient to do the task which has to be done. To do this is to give the control of such work to an organization that has been created for something else and that, in many cases at least, cannot carry the larger task.

These considerations have led to the realization that the Church itself must consider religious education as one of its chief responsibilities and must set up an organization to carry it forward. It has therefore been suggested that the official board of the church organize a Committee on Religious Education, which shall supervise and correlate the program of the various organizations so that they shall actually seek for the Christian development of the pupil rather than merely to perpetuate themselves or some idea which may be inherent in each. Such a committee will be responsible for surveying the whole field in the indi-

vidual church so as to discover the needs of the pupils. Having done this, the committee will then be responsible for determining the way in which these needs may be met and the organizations that are to be used and for supervising these organizations in the work which each seeks to carry. A full discussion of such a plan as this may be found in the books used in the Standard Leadership Training Curriculum in connection with Unit 6. A simple sketch of relationships is given herewith.



This sketch does not propose to suggest all the details of such an organization; it is intended merely to show relationships. Such a plan as this makes the Vacation Church School one of a number of coördinate agencies in the Church School, each charged with carrying a part of the program of religious education and each responsible for working toward a common aim that has been set for this task. Each of these organizations will have some unique contribu-

tion to make toward realizing this aim. This contribution will be dependent, in part at least, upon the circumstances under which the agency is conducted. This is recognized in the International Standard for the Vacation Church School which has added to the general aim a supplementary aim in the following terms:

"The vacation school, because of its vacation psychology and peculiar time elements, becomes an opportunity for the pupils and teachers together to engage in varied enterprises of actual Christian living." [5]

It is thus, as an opportunity for enterprises in Christian living, that the Vacation Church School can demand for itself a place among those agencies to be used in the development of Christian character.

Program Elements of the Vacation Church School that Contribute to Character Development. The program of the Vacation Church School is organized as a unit seeking to accomplish the aims that are set before the school. The program does, however, consist of various elements. The part which each of these elements plays in helping to realize the educational aims of the school will be discussed in later chapters. It is our purpose here merely to note these elements and to suggest their relationship to character development. It should be clearly realized that these program elements are not capable of being isolated one from the other, and so developed. Rather, each enters into the larger whole and together they develop the character of the individual.

[5] "Proposed International Standard for the Vacation Church School," p. 15. (Copyright by the International Council of Religious Education. Used by permission.)

Worship. The program of the Vacation Church School recognizes the fact that worship has a large part to play in the religious development of boys and girls. In a peculiar way it helps to develop the individual's sense of "fellowship with God" without which living at his best is impossible. Perhaps there is no single part of the program of religious education that will do more toward cultivating right attitudes toward God and man than does worship. Worship in the Vacation Church School is not to be conceived of as being merely a formal part of the program. While services of worship should be carefully planned and carried out there are many opportunities for informal worship that are often far more valuable than the formal programs. Because of the varied activities of the day the leader of a group has many chances to bring about the worshipful atmosphere, and so to take advantage of occasions that arise to direct the thought of the pupil toward God as to bring about a sense of fellowship with him and a larger sense of relationship and responsibilities toward other pupils.

Instruction. Whether the instruction is of the more formal type in the telling of stories or in the memory work that is a part of the curriculum or whether it is the informal instruction that accompanies the working out of some problem, there is in it the opportunity for using past experiences to help the pupils in their adjustment to present-day living. The material of instruction for the Vacation Church School is of many sorts. Bible stories will be used to help to set the ideals of the pupils. The whole field of folklore may be drawn upon. Memory work will

seek to include not only the Bible passages that set Christian ideals but some of the great hymns and some of the valuable bits of literature. Pupils will learn about other boys and girls in such a fashion as to appreciate them and to see something of their good qualities. Perhaps there is no better way to bring about world brotherhood than to help young folks to realize that which they have in common with other peoples. Perhaps, too, the best way to create the real missionary spirit is to bring these children to see how much others need that which the religion of Jesus Christ has brought to them. While it is not to be imagined that the mere giving of knowledge will develop Christian character, it is recognized that knowledge must enter into this development. When this knowledge comes as a result of some purposive enterprise in which the whole group is engaged it is of the greatest value.

Other Coöperative Activities. The activity of the Vacation Church School is varied. In addition to the activities in worship and instruction there will be play together. Another activity centers in the handwork that is done. Service to the community offers another field. Dramatization of stories, preparation of materials for a pageant, coöperation in the control of the school—all of these offer a form of activity, individual and social, valuable in the development of the character of the participants. In a very real fashion the activity may become instruction and may also bring about the worshipful spirit. Probably worship is never more real than it is at times in the development of some pageant, and certainly instruction is never so vital as it may be as teacher and

pupils talk over together some principle involved in playground activity. Character is not to be formed away from living, but in living itself. So the activity of the school becomes the phase of school life that is most potent in character development.

Needless to say these elements of the program but *offer* opportunity for character development; they cannot insure it. As the leader of the group is alert to the significance of the various matters that transpire during the school session they may be so used as to result in Christian character.

The Value of School Organization in Developing Character. Our attention has been called many times to the fact that the Christian religion is essentially social in character. Jesus, in the Sermon on the Mount, enunciated certain characteristics of the Christian life which can, for the most part, be realized only in social relationships. A study of the presentation which Jesus makes of his religion shows that while he does direct the individual toward God, and make a right relationship to him essential, he points out the fact that this relationship shows itself in the attitude of the believer toward his fellow man. The Christian religion must be learned in its fullness in some sort of relationship to other people. The fundamental social character of the Christian religion must be considered in determining the character of the organization of the institution by means of which Christian education is carried forward.

The Vacation Church School may be organized on such a social basis as to give opportunity for the social development of Christian character. This means that it will be not the teachers' school but the school of

the entire group. While it is quite evident that the teachers, because of their wider experience, must carry larger responsibilities, it is also evident that the pupils must share with them some responsibilities in the school. The school should be a real religious community composed of people of different ages and experiences but all carrying some responsibility and adding something to the character development of each other member. Even the kindergarten pupil may carry a responsibility and may make suggestions which will contribute to the welfare of the entire group.

The matter of organization becomes much simpler when it is considered on the basis of the department. Evidently the pupil as he grows older may have a larger share in this organization. Certainly if he is to progress in determining his own acts he must have each year a larger responsibility not only in making decisions but in abiding by the results of these decisions.

While it is quite true that the school group is a group apart, and so capable of organization in a special way, it must also be kept in mind that it has relationships to the larger community. There are, for instance, the relationships represented in the community that uses the church building at other times. One who is interested in realizing the most for character development through the school must be sure that the group recognizes this further responsibility and relationship. There will be involved in this the matter of care for property, the matter of extra work made for or spared the caretaker. The group may be led to see some services which it may render to

the larger community through things made or done. If the members of the school see these as they discuss their responsibility to the larger group how much more valuable it is for their character development than if they do these things merely because some teacher has demanded it.

Special Advantages of the Vacation Church School. It has been suggested above that each agency in the Church School should be expected to take advantage of its special opportunities in realizing its part in the work of religious education. In that connection was quoted the subsidiary aim of the Vacation Church School. It is desirable to consider briefly some of the peculiar values of the Vacation Church School.

This school is conducted during the vacation time. The difficulty with the other agencies of the Church School is that they must compete for the interest of the child with so many other interesting things. Many of these interests of the child are at the minimum in the vacation time so that the Vacation Church School has almost unlimited access to the interest of the child. All that it has to do is to concern itself with his interests. It does not need to seek for ways to hold these interests against the active competition of the school and many other things. Given half a chance, the pupil is ready to devote himself to this work. Of course there are dangers in this "vacation psychology" but they are not so great as the advantages.

In some cities the vacation time, so called, is not entirely free, for playgrounds are open and, in some cases, public schools as well. But arrangements can often be made so that there is no competition with

the playground and it is likely to be many years before the summer session of the public school becomes a general practice.

The Vacation Church School has a long term of consecutive days. Anyone who has tried to teach with one-hour-a-week sessions knows something of the discouragements that every Sunday-school teacher has to face. One almost feels like asking how it has been possible for the Sunday school to accomplish so much with such an unsatisfactory arrangement.

All this is overcome in the Vacation Church School. Here the pupils meet five days out of the week for a period of from five to six weeks. Thus the teachers have a term of twenty-five to thirty days. The amount of loss in the learning process may thus be reduced through the advantage of cumulative learning made possible by these consecutive periods. It is difficult to estimate their increased worth as over against the same number of days separated by the weekly intervals.

Such a program of consecutive time makes possible also the carrying on of those social enterprises so essential in the Christian training of youth. These may be developed by other agencies of the Church but are more easy of development in a day-after-day program such as the Vacation Church School offers.

Another special advantage is found in the long daily session. This means that the approach to the pupil can be varied, that there need be no feeling of undue haste in completing a particular problem. The value of this will become evident to anyone who will consider all that should be involved in a program of education. Some of the elements that can be car-

ried in such a long daily program have been suggested and will be discussed later.

Summary. The Vacation Church School is one of the agencies of the Church School through which it seeks to develop the Christian character of the pupil. It is related to other agencies; it is not responsible for carrying the whole program of religious education; nor is it, alone, responsible for fully realizing the aim. It is responsible for making use of the opportunities that are peculiar to it, some of which are inherent in the time at which it is conducted and some in the program which it uses.

For Study and Investigation

1. Formulate your own aim of religious education.
2. How far is it possible to realize the aim of religious education outside the social group?
3. Analyze the program of your Vacation Church School to discover how its elements help in the development of character.
4. The value of the cumulative learning made possible by the daily session of the Vacation Church School.

CHAPTER III

WORSHIP IN THE DEVELOPMENT OF CHARACTER

Aim of Chapter. To discover something of the place and the plan for worship in the Vacation Church School and to show some of the means that may be used to make it most fruitful in character development.

Worship is to be conceived of as one phase of the religious experience. Understood in this way worship enters into the life of all people. The dirty rag tied to the bush at the summit of the mountain pass, the stone carefully cast upon the pile by the side of the road, the dance of the desert Indian, the devout pilgrim in the temple, the man or woman participating earnestly and whole-heartedly in the worship of the Christian church; all these represent the outreaching of the individual for some sort of relationship to a god or to God. In some of these cases worship may be rightly conceived as a mere effort on the part of the worshiper to appease the God or secure his help; in the latter case true worship has ceased to be a mere seeking to appease and has developed into a true seeking for fellowship with God. Hartshorne reminds us that "it is no great step in the logic of the heart to say that personality, being itself social, seeks as its

highest end the fellowship of other personalities. And worship is one way of finding this fellowship in its most satisfactory form; for it includes the fellowship of both God and men."[1] From the Christian point of view worship becomes of great importance when it is regarded as a means of helping the worshiper to realize the presence of God. Other values will be discussed later but this supreme value should be kept clearly in mind. The Christian must be brought, in order that his Christian life may properly develop, into some realization of the fact that he may have a personal communion with a personal God. In the worship service, properly planned and conducted, the individual—man, woman, or child—comes to realize in a new and vital fashion the presence of the unseen God. This is the very essence of the worship experience. Without this realization all else that may be hoped for will be lost and the worship will have failed.

Of course it is realized that this worship experience will be of differing degree for children and for adults. Equally it is evident that the act of worship will include differing elements. Each individual, however, should realize as fully as he is able this sense of God and of fellowship with him and, in social worship, of fellowship with the others who are in the group.

Values in Worship. In the religious education of the child worship has certain other values that may be recognized and that should be striven for by teachers and leaders. These values are to be sought

[1] Hartshorne, "Worship in the Sunday School," p. 26. (Out of print.)

after whenever a group participates in a worship experience. The Vacation Church School may help in realizing these values as it makes provision for an adequate worship time, as it integrates the worship with the rest of the program, and also as it undertakes to develop the social worship experience throughout all its program. Some of the special values in worship are as follows:

Worship helps to motivate the life of the child. One of the great needs in any program of education is to secure the motivation of action in accord with the principles that have been recognized. This is especially true in the field of religious education for here the end desired is not primarily knowledge but rather living in accordance with certain high and right principles. This means that it is not enough for the individual to know of, and give mental assent to, the right way. He must "will" to do that which he knows to be right. Here worship plays a great part, with its emotionalizing of experiences and values and so supplying a motive for the action of the pupil. When the principles of right action are gathered together into a worship service and the group pledges allegiance to them in a service where the presence of God is felt there has been added to these principles an emotional drive which is necessary if they are to carry through into life. If this point of view is correct it may almost be said that worship becomes central in any effective curriculum of religious education.

"In worship . . . the highest values are symbolized and sought."[2] The leader of worship has the oppor-

[2] Hartshorne, "Worship in the Sunday School," p. 22.

tunity to bring into clear consciousness the highest values of life, giving them a new sanction as they become a part of the whole religious experience. This value is, of course, related to that spoken of above. But worship may not only motivate conduct; it may help to a clear realization of the highest values toward which conduct should tend. In true worship the lesser values of life tend to be replaced by those that are higher. The leader has a wonderful opportunity here, as he plans for this worship experience of the pupil, to see that the finer and higher things of life are stressed. As he presents these things and helps to have them given proper place he has a very real share in the on-moving of life for he helps to give new power to the best that has been known.

Worship helps to develop attitudes. We are coming to a new understanding of the part that attitudes play in life. Especially are we coming to know that the teacher of religion is vitally concerned with the development of "right" attitudes on the part of his pupils. With these attitudes the service of worship is most largely concerned. It is not new knowledge that we desire here; we desire rather to develop new attitudes toward life, in the school, on the playground, in the home, and wherever else the pupil may come into contact with others. Out of the felt presence of God as the group has been concerned with the great values of life should come a new attitude toward these things.

Worship inspires the worshiper to new effort. No one who has ever had a real worship experience has come from it without high resolves for life. Oftentimes those things that have held one to lower levels

have been swept away and the way to high living has been opened up. To a greater or less degree this value is to be realized in the worship that is a part of the Vacation Church School program. Pupils may be led to desire new and higher ways of life as they find their purposes reënforced through the presence and purposes of others.

Realizing the Values in Worship in the Vacation Church School. If worship in the Vacation Church School is to be of the greatest value the following matters must be taken into account.

The worship program and time cannot be the same for all groups. Matters relative to graded worship will be discussed later in the chapter. Here we are concerned with pointing out that whereas there may be a rather formal worship period for the Junior, with a fixed time in the program, such is not likely to be possible for the Kindergarten Department. In the latter case worship will be much less formal and the opportunity for worship will be seized upon at many different times. This should not be understood to mean that there may not be several seasons of worship in the program of any group. If worship is to be most vital in the life of the pupils it cannot be wholly confined to one time or place; the occasion must be seized whenever it presents itself. Often the resolve that has been made needs to be motivated by a prayer or a short time of silent meditation that may come at any moment in the program of the group.

The leader must be prepared. As in all else, so much depends upon the leader of the group. Many people seem to fail to realize that leading the worship of a group demands careful and prayerful prepara-

tion if it is to be most helpful. The leader must himself be one who worships. Merely to go through a set service is not to worship. If the leader cannot enter into fellowship with God he can hardly lead others to that fellowship. Furthermore he must understand something of those whom he is to lead. Not only is it necessary for him to know something of the way in which the child mind works; he must also know the needs and the desires and the aspirations of the children of a group if he is to lead them to nobler and higher things.

The worship program should be a unit. In so far as a formal worship is planned it should be a unit, striving to realize one thing or to stress one great value. Hartshorne says, "One of the effects actually experienced or to be desired . . . is the illumination of some central idea in such a way as to bring the individual to a feeling of conviction regarding its truth or value."[3] In order that this may be accomplished all parts of the worship service must be carefully selected and planned, that there may be no disturbing factor and that everything may tend to bring the one central idea to the focus of the attention. Anything that is extraneous or that tends to distract must be ruled out of the program. This requires careful planning and preparation and a wise analysis of the material which is to be used.

Not only should the worship program be planned as a unit but it should be planned so that it is thoroughly integrated with the rest of the Vacation Church School program. Unless this is done much of the value of the worship will be lost.

[3] Hartshorne, "Worship in the Sunday School," p. 118.

The Content of the Worship Program. Five elements may be interwoven into programs of worship. These will be used in varying degrees in different programs. At times some one or other may be omitted entirely.

Music, instrumental and vocal. Some programs will make large use of instrumental music; others will use only such as is needed as a prelude and as signals for the group. It is not possible to discuss here the place of instrumental music in worship programs. For such discussion the reader is referred to those texts that present in detail matters having to do with the conduct of worship services.[4]

In most programs the vocal music used will consist of the hymns that are sung by the entire group. These form a vital part of the worship program. In common with all the other elements they should be selected because they can help to carry through or to focus the one idea that is central to the service. They should always be within the comprehension and experience of those who are to sing.

It cannot be too strongly stressed that the hymns that are used in a worship service should be of the highest type. Too many times the hymns do not reveal the high standards that are sought as a result of the service itself. No poor poetry or shoddy music should be tolerated. The hymn to be used should be carefully studied to determine whether or not the religious ideas expressed are those that are in keeping with the ends sought in the education of the children. Many times the concepts expressed in the songs that are sung are at variance with the concepts

[4] See books listed in the Appendix.

that are presented in the Scripture being used. Surely it is not too much to expect that the hymns should reveal the same high standards from the musical, literary, and theological points of view as are set forth for the lives of participants. If such standards were applied we should see many so-called hymns ruled out of our hymn books.

It should be recognized that the worship service is not a place to drill in hymn-singing. A period for this should be supplied in the program of the school. One of the most distracting elements to introduce into a worship service is that of drill on hymns. Whenever the emphasis is put on the mechanics the focus of attention is removed from worship and fellowship with God.

Scripture, poetry, and other literary selections. Preëminently the Scriptures will be used in the worship service, for they set forth the standards that are to be followed in life and serve as a means whereby the group may come to an appreciation of the presence of God. At times there may be responsive readings; at other times the leader may read some apt passage; again some one of the pupils or some group may read from memory the passages that are to be used in the service. It must be remembered that the worship period is not a time for drilling on Scripture memory work but it may be a time when that which has been learned is used. This use secures the active participation of the group and helps to focus their attention.

Other bits of literature may be used as well as Scripture. There are many poems and prose selections in which religious experience and longings have

been recorded. From time to time some of these may be used as they fit into the purposes of the service. Such material tends to enrich the service and to provide new values for those who participate. Of course no other literature can ever displace the Scriptures in ultimate value in a worship program.

Prayer. Another vital part of the worship service is prayer. Through it the group may be led into intimate fellowship with God. Usually two forms of prayer will be used with groups of children: the prayer by the leader, and some unison prayer in which all may participate.

The leader should remember that he is not expressing his own desires and longings and thanksgivings but is leading the prayer of the group. This means that the terms of the prayer must be terms which the members of his group would use, that the ideas expressed must be their ideas, in order that he may in a very real way "lead" them. In some cases it will be possible for the leader to talk for a little while with the children about the things for which they are to pray. In this way prayer may come to have a more real meaning and new appreciation of it may be developed.

The unison prayer will usually be some form that has been learned by the group. In some groups this may be a prayer which has been formulated as an expression of desire and then learned. In other cases the prayer may be taught in the memory period and used in the worship. Care must be exercised that it does not become merely so many words, repeated by rote, from which all meaning has been taken away.

A story, talk, dramatization, or other feature.

Many times a story may be told by the leader which will help to focalize the idea that runs through the service. At other times a short talk may be used. At still other times a group may present a simple dramatization of some story or event. Many worship services will not use any one of these features. But whenever any one of these is used the same caution applies as to the other elements: it should always be something that will help to center the thinking rather than to distract it. It should be that which will help to realize the end of the service itself. A story that distracts from the purpose of the service is far better left untold.

The offering. In the Vacation Church School many worship programs will be conducted in which an offering will have no part or place. This is merely because the children are not always asked to have an offering. Whenever an offering is received in the school it should be in connection with, or rather as a part of, the worship service. It may be that on those days the services will be planned with the offering especially in mind. Certainly provision should be made for it and it should be recognized as a real part of such fellowship. The children should be brought to see that this is more than a mere "collection"—that their giving is an act of fellowship and a part of their religious life. The cause for which the offering is made will help to guide the leader in his plans.

Pupil Participation in Worship. Some of the opportunities for pupil participation in worship have been suggested above. Others will present themselves to the alert leader as the work of the school proceeds.

It must be remembered that the materials which the pupils are memorizing may be used, at least in part, in the worship services. A part of the music period may be spent in learning some of the hymns that are to be used so that the pupils may be able to participate in the singing. It has already been suggested that unison prayers may be written and memorized, or memorized, that they may be used in the service. In these ways, at least, the pupils may have an active part and not only be worshiping but also be learning how to worship aright.

Some of the older groups may be given an occasional opportunity to plan and lead the service. It is not to be expected, of course, that this can be done without assistance from some of the adult leaders. Too often the mistake is made of asking groups of children to undertake such a responsibility without any guidance from an older person. It is not to be expected that this will be successful or valuable to the group. If, however, a small group is given this responsibility, and guided in it, the service may be made of the utmost value to those who lead and to the other participants. Probably only the older Juniors and Intermediates will be able to undertake this work.

The Administration of Worship in the Vacation Church School. In order that the worship of the Vacation Church School may be most effective in the development of character such provision must be made for it in the program of the school as will take care of all the essential administrative details. Some of these are discussed below.

The worship should be graded. This means that

provision should be made for each of the departments of the school to have its worship service by itself. Some of the reasons for this have been cited above and others are inherent in all that has been said.

It is recognized that there is a place in the religious life for the worship of all age groups together. Provision is made for this in the worship program of the church itself. In the school the plan should be for each age group, more or less homogeneous and of like interests, to worship separately. In this way it will be possible to secure most of the desired outcomes. The values which need to be stressed for the older children of the school are different from those that need to be stressed for the younger members; the interests are different; the possibility for participation is different. The worship of the school, as well as all the other parts of the curriculum, needs to be graded.

For many schools this grading becomes difficult on account of the lack of room. Some schools may not be able to solve the difficulty and provide separate worship services, but no school should be satisfied without graded worship until every possibility of arranging for it has been canvassed and has been found to be an impossibility. Programs may be adjusted in many different ways so as to make such graded services possible.

The time for worship. How much time shall be allowed for worship in the day's schedule? No definite or categorical answer can be given. The time will vary with the different departments and may vary from day to day.

In the Kindergarten Department the worship may

be very informal; instead of one definite time for it different times during the program of the day may be assigned. In any one of the activities of this department the time may come when it is desirable to have a brief worship period. Other books in the Leadership Training Curriculum dealing with Kindergarten methods will point the way to handling the worship with these small children.

For the other departments the amount of time fixed in the program is usually some fifteen or twenty minutes. This is most often assigned as a fixed block of time in the schedule. At what point in the day it shall come is a matter that will have to be determined by the leader of the group. In the more formal programs the worship services usually come at the beginning of the day.

With the development of the more informal type of work in the Vacation Church School the time for worship is likely to be changed from day to day or week to week. Such informal teaching presupposes a highly skilled leader. Such a one will be closely enough in contact with the thinking of the group to recognize the time in the work of the day when worship will come in most naturally or is most needed. These times of worship may be brief and may center around the immediate problem at hand. Even in the informal type of program it would seem that some more or less formal worship programs are desirable. The great values that need to be stressed can hardly be left to the opportune time that may never come. While the worship may be more valuable at such a time it must not be omitted merely because the time did not come.

It must also be stressed that no leader having conducted a worship service at the beginning of the day should think that the worship is over for that day. Unless he is alert to guide any worshipful spirit that may arise or to seize any and every opportunity that may come he is most remiss in the handling of the group. Oftentimes the most valuable worship experience, especially of a social nature, is that that arises from some incident or experience of the group in the other activities of the day.

Surroundings for worship. It is recognized that no Vacation School group can make over the room in which it is to worship. It can, however, do much to make the surroundings more conducive to worship. Sometimes pictures already on the walls should be removed and others used. Perhaps some of the material in the room should be placed behind screens. Many adjustments can be made which will help to make even a most unpromising room more conducive to the worshipful spirit. To provide the best possible surroundings is the duty of the leader of the group.

If the room is not attractive and conducive to worship the leader may help the pupils to see the difficulty and lead them in a readjustment of the room and its equipment. The "cleaning up" of the room or its general preparation for the formal worship period may be made one of the enterprises in which the pupils actively participate.

Many worship programs have had their value nullified because of the constant disturbance from late comers, from the movements of teachers or officers, or from their chatting together. We cannot give a list of distractions that may tend to keep the children

from a real experience of worship. Each leader should study his own room and the handling of his group so as to see how the distracting elements may be removed. Many times the simple expedient of closing doors and admitting late comers only at fixed times will mean success instead of failure to the program.

Principles for Construction of Worship Services. Dr. Hartshorne sets forth the following principles in his book "Worship in the Sunday School":

"I. The service should make real and concrete the content of the Christian purposes. . . .

"II. It should afford training in worship by giving the children an opportunity to participate in a service which they can understand and appreciate. . . .

"III. The service should afford training through worship in the fundamental attitudes which religious education expects to develop in the children. The most important of these attitudes" are "gratitude, good will, reverence, faith and loyalty.

"IV. The attitudes which it is desired to develop should be made concrete and given a well-understood ideational content. They should also be defined in relation to the Christian purpose.

"V. This implies definite instruction in the form of story, talk, prayer, and so on.

"VI. In order to make certain of actual changes in feeling attitudes, the service must be constructed in accordance with the psychology

of feeling and emotion . . . in its relation to education and worship. Certain useful principles emerge from" this principle.

"1. The atmosphere should be one of pleasure or joy, in order that the direction given to thought and action may have a firm neural organization from the vitalizing effect of satisfaction as well as from repetition, and in order to associate the attitude with the sense of conviction.

"2. This involves the use of suitable music, and the general æsthetic organization of the service.

"3. There should be abundant opportunity for expression on the part of the pupils, both in the service and after it. This involves the use of common prayers, hymns, psalms, and occasions for making concrete expressions of gratitude, good will, and so on.

"4. In the instructional aspect of the service especially, but in the rest of the service as well, the following principles apply:

"(1) The subject may be presented in such a way as to stir the emotions of the children sufficiently to arouse an old mood or to permit the establishment of a new one.

"(2) The mood or attitude aimed at may be connected with such experiences as already are associated with that mood.

"(3) Or it may be made attractive and connected with ideas and experiences already found to be attractive.

"(4) It should be presented in a situation which the children will follow to the extent of identifying their own will with the attitude desired.

"VII. Participation in the expression of feeling and idea should be as general as possible for the sake of its effect on the socializing of the individual will.

"VIII. This involves the careful adaptation of the service—psalms, hymns, prayers and stories—to pupils of all ages.

"IX. The attitudes must be approved by the hearty coöperation of leaders and teachers in the service of worship."[5]

These principles should be kept in mind as leaders seek to develop the services to be used with their pupils. They will require that careful preparation which has been spoken of and will tend to insure the reaching of the desired outcomes.

Summary. Worship becomes central in the Vacation Church School as it seeks to bring the worshiper into a conscious fellowship with God and with other pupils, to motivate the knowledge of principles of action which have been learned, and to set attitudes for life. This worship is most fruitful when it is graded, when it secures the participation of the entire group, and when the elements are unified around the

[5] Hartshorne, "Worship in the Sunday School," pp. 200-202.

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attitude or value sought. The preparation for and carrying forward of the worship becomes, therefore, one of the most important tasks of the departmental principal.

For Study and Investigation

1. Apply the principles to some programs of worship.
2. The use of instrumental music in a worship program.
3. Select some hymns used in your Vacation Church School and analyze them so as to determine whether they are suitable for use and, if so, with what groups.
4. The value of formal worship periods for Juniors as over against informal worship.
5. Take some Vacation Church School curriculum, study the outline suggested for one week, and develop a worship service for use during that week. Show wherein this service meets the standards discussed in this chapter.

CHAPTER IV

KNOWLEDGE IN THE DEVELOPMENT OF CHARACTER

Aim of Chapter. To discover the place of knowledge in a program for the development of character; to survey the material to be used; to discover certain principles for the administration of the instruction part of the program.

Recent years have seen a considerable discussion as to the place of what has been called historical subject matter in the curriculum. The older theories of education conceived the great task of education to be the passing on from one generation to another of a certain amount of subject matter as contained in textbooks. The degree to which the aims of education had been realized was determined by the amount of this subject matter which had been learned and retained by the pupil. The center of interest, under this system, was the textbook and the recorded experiences of men.

The newer theories of education make the development of the individual the center of interest. This has resulted in less and less emphasis being placed upon the learning and retention of subject matter. In its most extreme form this theory would tend to say that the only thing of value in education is the

experience of the learner. This is frequently interpreted to mean the experience which the learner has as he faces some problem or conduct situation and arrives at a solution through the medium of trial and error. This extreme form of the theory would seem to be no more tenable than the theory which has made education wholly a matter of an intellectual comprehension of the record of the past.

The pupil does face situations which have educative value. They are of daily occurrence. Some new problem arises; some question of conduct in a new situation is experienced; there is an occasion which calls for a new valuation to be placed upon an individual or a thing. All these experiences contribute to the education of the child. But surely it is not to be expected that they, unaided, are to be the sole means of educating the child. Nor is it to be hoped that the full meaning of the experiences can be realized by the pupil alone.

That which one learns from his own experience is of great value. But no one individual can ever hope to compass all the experiences that men have had, the results of which have been recorded and have become the common heritage of mankind. The problem, therefore, which faces the teacher of religion is the problem, on the one hand, of using the present experiences of the individual in such a way that they may have educational value, and, on the other hand, of so making use of the historical subject matter of the Christian religion that the present experiences may be guided by the results of the religious experiences of other men. The teacher of the Christian religion must also remember that he has for use in his

task of the development of Christian character a unique record of historical subject matter dealing with religious experiences. Thus at least a part of the subject matter with which he deals will have a peculiar value for the development of character.

The Part of Knowledge in Character Development. We have to consider first the part which knowledge, developed through instruction, has to play in the development of character. We must consider this as being knowledge of historical fact, knowledge of the experiences of other people as written into some record.

Dr. Betts, writing in "How to Teach Religion" of the knowledge aim which the teacher of religion must have, calls our attention to the fact that knowledge is demanded by life itself. Through knowledge of the experiences of others a person is enabled to avoid the dangers and pitfalls that attend life. Ignorance has always been reckoned as the equivalent of darkness or blindness; knowledge offers light to the one who moves along the pathway of life. Just as in all other phases of life the knowledge of the way in which other men have moved and acted is necessary in order to avoid serious disaster, so also in the religious life men must have some knowledge if they are to grow and live aright.

Professor Bower reminds us that this historical subject matter is of especial value to the learner because of its origin. "The essential character of historical subject matter lies in the fact that it is a record of racial experience."[1] This is to say that that which

[1] Bower, "The Curriculum of Religious Education," p. 194. (Copyright by Charles Scribner's Sons.)

we have to-day recorded for us in our texts of science or in the various forms of literature is naught else than a record of the way men have thought or experienced as they lived. Apart from the matter of its inspiration the body of Christian Scriptures is a record of the religious experiences of a people as they came to know God. Thus this knowledge, coming out of the life of a people, has an especial value to the one who may be facing similar experiences and desires to have, or would profit from, guidance in meeting and solving the problems that face him.

Thus, as Professor Bower points out, "It is this origin of knowledge" in racial experience "that gives to it its value in helping persons or groups to understand their own experience and to gain control of it. The experience of the individual or the isolated group is too narrow to enable them to deal most successfully with the ever-new problems with which they are confronted. But when the problem of the individual or the group is held up in the light of the experience of other individuals or groups, the present problem lends itself much more easily to understanding and solution." [2]

Thus knowledge, the understanding of historical subject matter, becomes the light that helps to show the way to a solution of the problems that are faced by the individual and that helps to guide him through his own experiences to a solution in line with that which has been found to be most satisfying. It may also serve to show that the solutions that are commonly accepted by the group leave much to be desired if they are to reach the highest and best that

[2] Bower, "The Curriculum of Religious Education," p. 195.

has been known by the race or forecast in the principles of living it has been led to discover. When the historical subject matter is that which is embodied in the Christian Scriptures it has a far greater value for here are set forth those principles of action that are eternal and divinely sanctioned and that thus form the chart for life lived in accordance with the highest that is possible for man.

What Knowledge? If we decide that in this process of education which is to be carried on there is a place for the use of historical subject matter and the gaining of knowledge from it we have then to consider, second, the question, "What knowledge shall we seek?" What is it that we will use of this subject matter? Here again Dr. Betts has given us a valuable phrase when he speaks of "knowledge of most worth."

That which we desire is the knowledge, that, in the religious development of the pupil, will be of the most worth. Dr. Betts says that in order to determine the knowledge of most worth "we must ask: 'What knowledge will serve to guide the child's footsteps aright from day to day as he passes through his childhood? What truths will even now, while he is still a child, awaken his spiritual appreciation and touch the springs of his emotional response to the heavenly Father? What religious knowledge will finally make most certain a life of loyalty to the Church and the great cause for which it stands?'"[3]

Thus we are face to face with the fact that the knowledge of most worth must be determined upon as

[3] Betts, "How to Teach Religion," p. 58. (Copyright, 1910, by the Abingdon Press. Used by permission.)

we consider the pupil, his needs and experience, and the ideal for his development which we have before us. When this is done then we must range through the whole field of recorded experiences and draw from it that which will help to meet these ends. Especially we must go to the Scriptures and search them for the knowledge that will be of greatest value to the pupils as they face their experiences day by day.

Making Knowledge Fruitful. One other thing the teacher must face: how may this historical subject matter, this record of the experience of men gone before, be made of most value to the pupils? How may knowledge actually be fruitful in the lives and experiences of these pupils? All those who have had to deal with people know that not all knowledge is fruitful in life. Merely to know is not at all to insure that the knowledge will be productive of life. The teacher is faced with the problem of securing action in line with the knowledge which the pupil has.

This problem is vitally related to the selection of the subject matter on the one hand and, on the other, to the way in which this subject matter is presented to the pupil. Thus it becomes a problem of determining what shall go into the curriculum and also a problem of method to be used by the teacher.

Subject matter must be related to the present experience of the pupil. That racial experience, or that Christian principle, which is immediately related to some experience of the pupil becomes effective in his life. Subject matter, formally learned, has little effect upon later life. This means that subject matter must be so built into the experiences of the child

from day to day as to help him to form the attitudes that become controlling in his life.

Valuable Subject Matter. It is not possible here to point out the material which will be of most value from the point of view of the knowledge desirable for the pupils to obtain. Rather the attempt will be made to discuss some of the types of materials and the way in which they may be used.

Story materials. The subject matter which is most commonly used in the Vacation Church School is some form of story material, selected for its value in carrying to the pupil facts with regard to the way in which other individuals or groups have faced experiences and solved problems similar to those faced by the pupils in their lives. These stories are of various sorts, or rather are selected from a variety of sources.

First, there are stories from the Bible. There is no need to argue that the Bible is rich in story content and that its stories are of great value as they deal with real experiences of men and women. Also, of course, the Bible stories are of the greatest value in Christian training because of the source from which they come. Here have been recorded in a unique fashion the religious experiences of a people who were being led into a knowledge of the true God. Needless to say selection must be made from among the stories of the Bible so that the experiences presented to the pupils may help them in their experiences and may offer ideals in harmony with the gospel of Christ. If these two cautions are kept in mind the teacher will have a great source book of stories that never lose their interest or their value.

Many of these stories will be taken from the Old Testament. Here are found stories that illustrate the care of God for his children. All who have had to do with religious education or who have studied the Old Testament will have in mind some of the great stories that are there recorded that make an ever new appeal as they are told to children and that help to point the way to meet problems that arise in the children's lives. Here are to be found, too, the thrilling biographical stories of men and women who, in their experience of life, found the way in which God would lead them. These records are some of the most precious and valuable heritages of Christians and are of great value in present-day Christian training.

The New Testament will supply its quota of story material as well. The stories which Christ told, as well as the stories of his life and the lives of his immediate followers, may be brought with a fresh charm to the Vacation Church School pupils as they are related to their own experiences and problems.

We must think, however, of other bits of Biblical subject matter to be used in addition to the story content. Some of the teaching of Jesus and of the apostles was not in story form and yet it must be brought into vital relationship to the living experiences of the pupils. Here are presented the principles of action which must appear in their lives from day to day.

This leads us to a consideration of another type of instruction, the memorization on the part of the pupils of certain subject matter which sums up in a form that may be easily retained great principles of action

which should guide their lives. This will be discussed a little farther along in the chapter.

Second, there are more modern stories that show the way in which men and women have worked out in their lives the principles of the Christian religion. Especially to be considered among these are the stories of the great heroes of the Church. The child in the study of the history of mankind is made familiar with the biographies of the outstanding characters. In them he is led to see the working out of great principles of life and through them he is led to increasing loyalties to ideals and, perhaps, to country. In somewhat the same way the stories of great heroes of the Church should be made familiar to the children in the Vacation Church School that their admiration may be stirred not only for these brave men and women but also for the principles which animated their lives. Here is a rich storehouse of material ready to the hand of the teacher. The Christian Church to-day has a rich heritage of men and women who since apostolic times have endeavored to make controlling in their lives the principles of the Christian religion. The stories of these men and women have been written in the development of the Church of to-day both in our homeland and in other lands. They have helped to build all that is best in our civilization. Certainly the stories of Carey and Livingstone and Morrison and Sheldon Jackson, to mention only a few, should be a part of the instruction of these pupils, that from the consideration of the experiences of these lives there may be strength and inspiration for finer living. The challenge of these men and women who have lived and are living Christian lives should

be brought in a wise and sympathetic fashion to these developing Christians who are in the school.

Third, there are stories from general literature that may be used to reënforce the determination of finer living. Those stories having to do with moral habits are especially fruitful here. They are to be found not in any one field of literature but in many. The Vacation Church School teacher cannot hope to find all the possible material assembled in any one place but must look for it whenever he reads and bring to the group that which seems to be valuable wherever it may be found.

There will be discovered from time to time in current periodicals as well as in the newspapers incidents that represent experience in the making, so to speak, that may be valuable for these boys and girls. Material should be selected for its value irrespective of the source from which it may come.

The objective which the teacher has in view will of course help to determine what other subject matter is to be used. In some Vacation Church Schools it is found desirable to give some very definite help in developing proper habits with regard to health. With this sort of objective before the pupil there will be need for subject matter dealing with health in its various aspects. To secure this material the leader will need to go to other fields than those that have been suggested, although the right habits for health may be easily related to Christian principles as set forth in the Bible. These latter should certainly be used as a part of the material which is to motivate the habit desired.

Memory Materials. Again, subject matter is used in the Vacation Church School as material to be memorized by the pupils.

We have been tending to swing as far away from memorization as we have from the use of subject matter. Undoubtedly the old emphasis on the memorization of unselected material was without great value, to say the least. To swing away and memorize nothing will doubtless be positively harmful in our educational process. Certain principles, laws, for living must be in the minds of men and women if they are to be most useful to them.

But what material shall be memorized and how much of it and under what conditions? Surely these questions should be asked and answered and, probably, others with them.

That material should be memorized which sums up the principles of living discovered by the pupils as a result of some guided experiences. This means that the material should be vitally related to the pupils' experiences of living. That which has been determined upon as the law for living in such experiences should be memorized always. Here the teacher will seek most frequently to make use of that passage of Scripture which sums up the law or principle that is operative and will help the pupils to memorize it as a law for their future action. In this case we follow somewhat the same principle as does the teacher who has the pupil memorize rules of grammar or arithmetic. These rules, understood as the principles for the solving of some experiences, became the law for the solution of all similar experiences in the future. When so selected and memorized Biblical passages

will have such a value as they do not have when memorized without relation to any incident of life experience.

Material should be memorized which has both present and future value. We must not waste our time in memorizing that which has merely current value to the pupil. In some cases the current value will be the less important value. The teacher must be always looking ahead to the future, helping the child to prepare for fuller living as well as helping him to fuller living in the present.

The material to be memorized must have some value in itself. It should represent something of great value in the experience of men and women. Biblical statements of principles of living are more valuable than others because of the rich heritage that is back of them. Bits of good literature are more valuable than the same thoughts expressed in less worthy fashion. The material should be worthy and have the worthiest associations possible if it is to be made a part of the intellectual equipment of the pupil.

When these and similar principles are applied the teacher will have some guide as to the amount of material to be memorized. In addition the ability of the pupil to memorize must be taken into account. It is not to be expected that the Kindergarten child will memorize so much as will the Junior child. The range of experience will not be so wide nor will the ability of the child be so great.

It does not seem to be possible to lay down any rules other than these general statements as to how much memory work is to be expected of the pupil. The first condition for all memory work is that the

material to be memorized should be related to the experience of the pupil. We are not having the pupil memorize in the hope that the material will be useful at some time in the future when it will be understood. We must see that meaning is given to the material in the present and that it is useful now as well as in the future. It may be that some of the material will be in the range of present experience to only a small degree but this will not prevent the teacher from seeing that full meaning is given to the content. For instance, if the Ten Commandments are to be memorized the teacher must see that they are given meaning for the present life of the pupil, that they are interpreted in terms of his present experiences. If they cannot be given real meaning then they should not be memorized at that stage of development.

The materials to be memorized will consist of passages from the Scripture, of hymns, of some of the worthy poems that have expressed Christian experience, and of prayers that the child may use or that will help him to enter into a richer life. This is not intended to exhaust the possibilities of memory materials but merely to suggest some of the varieties. To all of them the principles suggested above should apply. In addition care should be taken to see that use is made of the material memorized in the worship services or in other ways in the life of the school. When some principle of action has been memorized the attention of the pupil should be called to that principle whenever occasion for such action occurs; in this fashion it will tend to become a suggester to him of the proper way to behave in a certain type of

circumstance. Merely to memorize and then pass away from the thing memorized, trusting to fortune that it will become controlling in life, is not sufficient. The material must be used if it is to be valuable.

Administering the Instruction in the Vacation Church School. From what has been suggested above in the way of principles underlying the use of subject matter in the development of character it is evident that instruction should be graded; that "knowledge of most worth" is not the same for all age groups. This becomes one of the fundamental reasons for the careful grading of the school. When we consider that the chief task is to make instruction in subject matter of value to the pupil then it is apparent that the pupils must be grouped in accordance with their needs. The subject of grading is discussed in another chapter from the point of view of school administration; here we are concerned with the problem of the best way to bring to the pupils that subject matter that will be valuable in helping them to the fullest character development. This can be done only as we bring into a group those children whose life experiences have something in common and as we lead them through common experiences in the school. If we conceive of the task of instruction in historical subject matter as being chiefly concerned with helping to bring light from the historical experiences of men and women to bear upon the problems of the experiences of the pupils it is clear that this cannot be done unless those under instruction are sharing common experiences from day to day. It therefore becomes the task of the one who will administer this part of the program to see that the group has

a common measure of experience to which will be related the instruction that is given. This may mean that a different and a closer grading must be undertaken in the Vacation Church School in the future than has been attempted in the past. It may mean that the commonly used age grouping will have to be abandoned for some other method of grouping. In any case the school must be ready to see that subject matter is used as a means to the development of character rather than as a mere end in itself. Instruction which is the formal "covering" of a certain amount of material may chance to be valuable; it is the task of the Vacation Church School administrator to see that instruction is valuable by relating it to the ongoing needs of the pupils.

This means that in many cases the amount of time given to this type of instruction will vary from day to day. On some days a large amount of time will be needed in the school schedule for the study of subject matter; on other days but little time will be given to this part of the schedule. It also means that no fixed amount of material will be used within a specified time. The amount may vary with the different groups. While it is essential that an understanding of the principles of life be arrived at by the pupils it may be that disproportionate amounts of time will be spent by the different groups as they pursue their work. The teacher must be ready to lead the group but ought never to force it to go ahead to a new matter merely because this matter has been suggested in some formal curriculum. Of course this means a harder task for the administrator but a much

more valuable achievement in the development of the Christian character of the pupil.

Summary. In the development of Christian character historical subject matter has a valuable place since it is the record of the experiences of men and women as they have faced and solved problems similar to those faced by the developing lives to-day. These developing individuals need the light that can be thrown on their problems from the experiences of those who have lived in the past. Especially they need that light that can come to them from the principles of living as recorded in the Scriptures. Teachers should make use of this subject matter in such a way as to make it fruitful for the pupils. In so doing they will not attempt to cover a certain amount of material but will help the pupils to discover material which is related to their own experiences and useful to them in meeting these experiences. In this way they may help the pupils to understand the principles that should guide their lives and to give allegiance to them. This means that instruction must be given in relationship to experiences, always seeking to relate it to those experiences that will have value in the present and that will reach on into the future living of the individual. Some experiences are purely temporary; others recur more or less frequently in life. To these latter instruction should be especially related. Subject matter should be sought from many sources, always tested by the principle that it must be fruitful knowledge to the pupil. Subject matter once used should be referred to again and again, especially that which has been

memorized, so that it may tend to become controlling as the pupil relates it to many experiences in his life.

For Study and Investigation

1. The place given to factual content in various educational theories.
2. What values for character are to be realized from formal study of historical subject matter?
3. When does knowledge become "fruitful" in life?

CHAPTER V

CHARACTER DEVELOPMENT THROUGH SHARING LIFE

Aim of Chapter. To discover some of the educational values possible from play and construction work in the Vacation Church School.

It is proposed in this and the following chapter to discuss some of the ways in which pupils share life in the Vacation Church School and the values of these experiences. It must be clearly recognized that in all the program of the school the pupils enter into a community of life. So worship and the work of the class during a worth-while process of instruction are but the sharing of common experiences and the realizing of their values.

The fact that one learns best through experiencing has always been recognized. We have said that "experience is the best teacher." Probably the earliest education was of this type for in it the child shared the life of the adult members of the family and was educated through this very process of sharing. Somewhat the same process has always gone on, only we have tended to limit the term education to the more formal learning which has been confined to the schoolroom. In this process there has come to be a tendency to discount activity and its value. This has been es-

pecially true when learning has been conceived in terms of transfer of knowledge.

With the development of psychology and a restudy of education there has been a rediscovery of the value of active participation on the part of the pupil. More and more it is set forth in the discussion of our schools that they must "become more truly a place of actual experiencing." All this means that a part of the school curriculum, perhaps the major part of it, tends to become centered in some sort of active experience of the child rather than in an experience in which he is a mere passive participant.

So far as the teaching of religion is concerned, we have already pointed out the fact that the Vacation Church School offers unusual opportunity for the sort of sharing that is most valuable in the learning process. It becomes in a very real sense a community where for a limited time each day a group of immature persons may live with a group of more mature persons and in this living together fit themselves for meeting the problems of life and for realizing the best of life. The process of learning to live by living makes great demands upon the teachers. They have more to do than to drill in mere formal learning; they must enter into the life of the group and find the way to make their wider experience of greatest value to those developing lives. They must be guides and interpreters and umpires and helpers and must never lose their sense of the more valuable things in the round of details. And in it all clearly before each one must be the great purpose that is to be realized.

Four general types of active experiences in this living-together process are to be discussed in these

chapters. There are many other types that might be considered but these are the main factors that will enter into the program of the Vacation Church School.

Play in the Vacation Church School. Dr. Luther Gulick says, "Play has a greater shaping power over the character and nature of man than has any one other activity."[1] Many values have been assigned to play in the life of the child. We have been assured that it is a preparation for the future life of the individual in that the child plays those games that have in them the elements that will be useful in his later life and activities. We have been told, too, of the development of quickness of perception that play brings. Doubtless these, and many more, values are to be found in the play activity of children. But there are far greater values than these, not only for the adult life but for the everyday living of the child.

Certain great values in the development of the character of the individual seem to be inherent in play. Some of these may be named here, but it is not possible to enumerate all of them.

Overcoming self-centeredness. Group play may be used to overcome the self-centeredness of little children that so often tends to become selfishness. With the help of the skillful and sympathetic leader the child may be led to take his part in the group play, to share the articles that are to be used, and so to start along the road of sharing that will help him to realize the full possibilities of the social group of

[1] Gulick, "A Philosophy of Play," p. xiv. (Copyright by Charles Scribner's Sons.)

which he is a part. Many of the children in the Vacation Church School will need this sort of careful guidance if they are to develop the Christlike characteristic of sharing with other people.

Teaching responsibility. Play, in common with some of the other activities, offers an opportunity for learning lessons of responsibility. There is property to be taken care of that it may be used in future games. This is vastly different from taking care of property merely because one has been told to do so. But in caring for the tools of the game or having to go without if they are lost or broken, responsibility for property becomes a very vital matter.

Developing sense of justice. The sense of justice and fair play that are so essential to a life lived to its full are developed in the comradeship of the playground in as great, or greater, measure than anywhere else. "The greatest indignation is felt by the small boy at anyone who violates his rights, who will not play by the rules of the game, who fails to observe the laws of justice."[2] This developing sense of the justice in the rules of the game and the necessity for each individual to abide by them and the scorn which the group may have for the one who cheats—these are values in play that help in the process of character development.

Development of team play. There is, too, the development of the spirit of sacrifice of self for the sake of the group or team. While this is not to be expected of the younger children it is a possible value in the team games of the older group. These team games are full of the demands that are so much a

[2] Gulick, "A Philosophy of Play," p. 189.

part of life, that the individual shall not attempt to "star" but shall so play as to help the team to win. In the experience of sacrificing and seeing the team win as a result there is that type of learning through living that has a tremendous value in the character of the individual.

Other values. Then there are other values: learning to control temper, to carry through that which has been begun, to share with those whom we may not like, to think and work together in a common fellowship. The attitude of the boy who can play a vigorous, hard-fought game and control his temper, who can run on and finish the race no matter how tired he may be is significant, not from the standpoint of muscular development but from the standpoint of moral development.

Mabel Garrett Wagner, writing in Religious Education for October, 1926, reports the use of play in a Vacation Church School in such a way as to point out some of the character-forming values. She writes: "The life situations of children, where their strength and weaknesses, likes and dislikes loom up, are rich in possibilities for curriculum materials. Such a condition is illustrated by the play period of a group of sixteen boys on the first day of the Vacation School. Here were represented different faiths, races, boys who were friends, enemies, and strangers, all trying to play together. Everything went fairly well while the leader was present to help to settle disputes and boundaries, keep score, and the like. But when she returned after an errand out of the room, there was high confusion: one group quarreling loudly, three boys climbing jubilantly over chairs piled in a side

storeroom, one on top of the piano, and the ball was lost. Was not this the pressing problem, rather than some abstract subject matter which prepared for life in general? We thought so. When the classroom was reached the teacher, instead of proceeding to activity less dangerous to group quietude, immediately plunged into a discussion of the previous play period. Again there came the wild volley of finger-pointing, and faultfinding of the other fellows. . . .

"But what about the games? Together the group planned for the next day's period. Contributions were freely made, and recorded on the blackboard. Before deciding, each suggestion was evaluated. The program was carried through. And each day, following the playtime, there usually came lively criticism and recommendations for the following day. The periods were not without complaints and quarrels. How different, however, was their attitude when the children began to realize that whether the play period was fun or not depended on them! The club had planned the games and felt the responsibility. Through daily discussion, meditation, and thinking together upon their experiences, they began slowly to understand better what coöperation and fair play mean. Could more choice material be found for moral analysis than these common, everyday experiences of playing with one another?

"The problems that arose in these game hours were real and vital to them, and were distinctly a part of their actual lives now. In an abstract discussion of honesty, fairness, and justice, children will usually nod or vocalize assent with enthusiasm to what their elders approve as right. On the other hand, their at-

titude is apt to be very different when fists are flying fast: 'Eddie hit me first. I got to show him I can beat him up, haven't I?' or, 'Put Sardines out of the game; he's too slow.' If, as religious companions, we are going to aid the children to experience a higher type of life, must we not face and discuss with them these moral issues at the time they are burning?''[3]

This quotation helps to show some of the uses that may be made of the playground experiences of the group as we attempt to help them to live as Christians on the highest level of which they are capable.

Making the most of play. Certain things must be kept in mind by the leaders if they are to make the best and wisest use of play in the development of character.

First: There is need for constant supervision. Just to play together will not insure the development of a sense of fair play. Play can offer only the opportunity for this development. The more mature leader playing the game with the group must be alert to help to form the group judgment so that fair play will come to be the accepted rule in the game. This is not supervision in the ordinary sense of standing on the side lines; it is taking such a part in the play as fully to put his experience and ideals into the game along with the younger group. Such coöperation is an essential to the realization of all the values possible.

Second: There must be full opportunity for pupil initiative. Leaders must not force rules or decisions; they must strive to control opinion by helping in its

[3] Religious Education, October, 1926, pp. 520, 521. (Used by permission.)

formation. The play period may become a very stilted and formal thing with little value, unless the part of the pupil is recognized. The determination of the games, the carrying through of the rules agreed to by the group—these and many other things must be done on the initiative of the group itself. Into this group the leader comes to help and to guide with a larger experience and a knowledge of the final objective.

Third: Play may help the group to get acquainted with other people. If there are different nationalities represented, they may teach one another their varied games. The leader may propose to show them how to play games of children of other races or some members of the group may discover these and help the entire group to play them. Thus a feeling of kinship with other peoples may be developed that may have far-reaching effects in world friendships.

Fourth: If the values inherent in play are to be realized there must be some provision for play space in connection with the church. Where an out-of-door playground is available, the church is in position to obtain the greatest values. Such room, however, will not be available to many city churches and they must make some other provision. This need may be met through the use of a gymnasium or some other room that offers enough free space for group games. Most churches will have some sort of space which can be used if the need for play is clearly recognized and fully appreciated. The equipment need not be elaborate; it is far more essential that the leader shall be a person who can see and take advantage of the situations that will arise as the group plays together.

Creative Construction. In the beginning, the Daily Vacation Bible Schools might almost have been called craft schools, so great was the emphasis which was placed on handwork or construction of various sorts. One of the chief questions raised each year had to do with the type of handwork that was to be used in the schools during the coming session. The origin of a certain type of summer school can be partially traced to the opposition that developed to the idea of spending so much time in the handwork of the Daily Vacation Bible School. (See Chapter I.)

This early emphasis was probably warranted as the schools were held in sections of the city where there was little opportunity for creative work with the hands on the part of the pupils and where some effort had to be made to attract and hold their interest. It must also be recognized that the craft emphasis of the public school had hardly made its appearance at this time. Undoubtedly many real values came to the pupils as a result of this work, values which helped them to a better appreciation of life and all that it might mean.

Increasingly the recognition has come that some sort of creative work must be a part of the educational program of the school. Where this program has tended to develop in the direction of the project handwork plays a large part in the instruction of the school. Where the more formal type of program is used handwork has been used either as a means of "expression" or else has been carried along almost as a parallel program, apart from but related to the program of instruction.

Undoubtedly the best use of this type of work is

when it is made a vital and essential part of the educational program of the school; that is, when the program is planned as a unit. This may be done when the handwork time is spent in providing material which will make more clear the historical facts that are being studied; when something is being made that will be used in the work of the group; when something is being made through which the child may express the sentiments that have been engendered as the group has worked together. Even in unrelated handwork there are some values that may be conserved by a careful teacher, but the greater values result when the work is a part of the entire program which has been carefully planned with a single end in view. When this is done it is particularly possible to make use of that idea of handwork which sees it as "the ideal of self-expression, of creatorship, of forcing upon materials the highest conception of life."[4]

Types of construction. "What types of construction shall be used?" is the question that is still being asked by those who are responsible for the Vacation Church School curriculum. It is a question that is not easy to answer save as an answer has been attempted above by saying that the determining factor should be the rest of the program of the school and the opportunity offered for the pupils to share in the experience. It may be possible to present an answer in terms of what is being done.

The making of notebooks is valuable in certain groups. These books may be used in connection with the story content of the curriculum and may be the

[4] Wardle, "Handwork in Religious Education," p. 20. (Copyright by the University of Chicago Press.)

means through which the child will express a part of the results of his work and, in the expression, come to certain conclusions. Some schools are trying the idea of handwork in the preparation of materials for less fortunate children and in some cases this has given a reason for the careful preparation of note-books which shall express the ideals about which the group has been thinking.

The preparation of the materials that are to be used in some pageant opens the way for another type of work. The plan of one series of lessons calls for the preparation of a pageant which shall draw together the work of the school term. In making this preparation there are various items of materials which must be made ready, some of them by the boys and some by the girls. In order to do this in an effective fashion a considerable amount of study must be done and the work must be carefully carried through. Any type of work that demands care for its execution is preferable to that which may be done in an indifferent way.

Some schools, along with their study of the peoples of other lands, have undertaken to make a number of the articles that would be used in daily life there. When this sort of work is carefully supervised it ought to yield large results in clarifying the pupil's knowledge of these other folk and developing sympathy with them.

A few schools have entered into large projects which have involved the making of elaborate models. These projects and the models have absorbed the time of the school through its entire term. The results have usually been satisfactory as all the work

has been integrated and centered in a single aim. It is essential that when this is done the aim shall be one that is really worth while so as to justify the amount of time being spent upon it.

There is always the place for the making of models of Biblical places and objects which will help to a clearer understanding of the historical facts of the Bible. Whether this be a project for the entire school term or merely a bit of work that is to be completed within a limited time, it will have great value in so far as it helps the pupil to a clear understanding of the history of the peoples to whom and through whom the Christian religion has been given.

A great value has been found in the handwork which has not been at all related to the facts that have been studied but that has attempted to give life to the ideals of the school. The making of things for other people, for the home or the church or for the use of the school itself, is typical of this sort of work. In some cases the pupils have become interested in hospitals or children's homes and have made toys or other objects for the use of the inmates of these institutions. Other schools have made articles to be sent away to some mission field and used there to bring joy to others. This type of work is of course more valuable when the children who are doing it have some knowledge of or touch with those for whom they are working. Almost all the Vacation Church School courses that are being offered to-day will suggest some type of handwork. The wise teacher will make a careful study of this to see if it best meets the needs of his group and will fit in with the ideals that are in mind. In many cases there will be some local situa-

tion that should be met which will supply a powerful motive to the pupils for the doing of this work.

Educational values of construction. While it is not possible to suggest the type of work that a particular school should do, it is possible to suggest some of the educational values in this sort of activity. It should be kept in mind that these values may be realized under many varying sets of circumstances and through many means. Wardle suggests two principles that should be kept in mind.[5]

First: "Every individual faces the necessity of self-expression for the sake of the development of his own life." In the city especially the child finds it difficult to secure a worth-while means of self-expression. If the church is seeking to secure the development of the life of the individual on the highest possible plane it should give some chance for this self-expression. Certainly we cannot imagine that expression through the hands is the only way, but it is one way by which the child may secure this development of his life. No one can see the pride of the boy in the thing which he has made and into which he has put loving care without realizing that that boy has had an opportunity to develop his own character. If this thing that has been made has somehow or other had a religious or spiritual conception built into it, even if done only under the impulse of a religious school, it will be even more valuable.

Second: "The impulse of life to create something expressive of itself." This impulse is general, common to all people. It is true of the spiritual life as well as of any other. The creation of that which will

[5] Wardle, "Handwork in the Sunday School," pp. 4, 5.

help some one else may be a very real carrying out of a fine impulse to help that has taken hold of the individual. And the very creation will serve to deepen the hold that this impulse has on the life.

A third value is in the completion of the task. No new piece of work should be made possible to the pupil until the old has been completed. The teacher will be responsible for seeing that this value is realized in the work. It is not so inherent in handwork as possible to the skillful teacher or leader. For smaller children this will mean that the task undertaken should be one that can be carried through in a reasonable amount of time. For others it may mean establishing the principle that all work undertaken must be completed. Before any task is undertaken this should be clearly recognized. Frequently this will require that many different tasks be going on at the same time for not all will complete the work at the same time.

The necessity for completing the task before beginning another will frequently present another educational opportunity, namely, that those who are skillful may help those who are less able. Many times a boy who has seemed to be essentially selfish may be led to lay aside his own work in which he is deeply interested to help some other boy. The entire group may be willing to sacrifice the beginning of a new piece of work to bring everyone along to completion of that already begun. There are many possibilities here.

Most schools will have so little equipment that there must be sharing of tools and materials. This sharing, the whole matter of community possession, may be made a part of the life through this sort of work more

readily than through many mere statements of the principles of life involved.

The care for the property of the school, the recognition of all that may be involved in the property rights of others, the sense of ownership, the being willing to give that which has been made—all these are opportunities for the development of character that present themselves constantly as this work is being carried forward.

One of the greatest values comes when the entire group is working on a common piece of work. The questions involved in a community of enterprise, the sacrificing of self, the putting of one's best into the common task, and the rejoicing in the completion of something on which all have worked and in which all have had a share—these mean the building of certain great and worth-while principles into the characters of the pupils.

It has been suggested that sometimes the school may undertake the making of something that may be used by the school or the church. There is a great pride in having a share in such enterprises and many times children have been given a new interest in the church because they have been able to make something that was needed. One of the problems that face us to-day has to do with the sympathetic understanding that ought to exist between people who are doing different pieces of work. In some cases the construction activities will have great value, for "the child who is taught the use of his hands creatively will tend to enter with deeper sympathy into the common consciousness of human life." Anything which will tend

to insure this is certainly of great value to the church and the Kingdom.

In all this every effort should be made to develop the pupils' sense of responsibility. Opportunities come for this in combating the tendency to shirk or slight work and encouraging helpfulness and the care of property. Other opportunities may come in the determination of what shall be done and of the use that shall be made of the results of the work of the group.

It ought to be clear that when the handwork is carefully planned for and supervised there are in it educational values that must not be passed by. The one who is responsible for the work of the Vacation Church School must be ever alert to see wherein new values may be obtained and so to relate this work that it shall help in the realization of the aims of the school.

FOR STUDY AND INVESTIGATION

1. The various theories of the value of play.
2. What place would you assign to play as an agency for the development of character? Is it more or less valuable than ordinary classroom work?
3. Observe, or recall, a Vacation Church School play period and evaluate it in developing the children.
4. Is the position that the Vacation Church School should teach the Bible and not do handwork correct from an educational point of view? Why?
5. Evaluate the constructive suggestions in some selected Vacation Church School curriculum.

CHAPTER VI

CHARACTER DEVELOPMENT THROUGH SHARING LIFE (Continued)

Aim of Chapter. To discover the uses of dramatic activity and school organization in the development of character and to discover how far these may be used in the Vacation Church School.

The preceding chapter has discussed two of the forms of sharing life and experience commonly used in the Vacation Church School as a part of its program for the development of character. This chapter will undertake to present some of the possibilities that are inherent in the use of the dramatic presentation and some that may be discovered in the organization of the school on a social basis.

It has already been suggested that the whole process of learning is an active process. Those who are preparing to teach in the Vacation Church School should seek to familiarize themselves with that philosophy and method of teaching which stresses the need for activity in the process. Only thus can they hope to realize to the full the possibilities of the Vacation Church School. As they become familiar with this method they will realize that activity is not a device, or series of devices, to interest the children but of the very essence of the learning and teaching process.

Dramatization. Dramatization is an old method of presenting religious truth. The Bible student will easily recall some of the instances in which the dramatic method was used by prophets and other teachers. Students of other religions as well as the Christian will recall the elaborate dramatic ceremonials connected with some of the most sacred rites, which carry their messages to those participating and to those who are onlookers. It is not possible, or desirable, here to attempt any review of the history of dramatic representation of the truth as found in the early or medieval history of the Christian Church. The revival in more recent times of the "mystery" plays of an earlier day has made familiar to many the use of this form of teaching that has been made in the past.

Neither can we here be concerned with the elaborate study of all the types of dramatic effort being used in the Church in the present day. Some of the books listed in connection with this chapter present in detail the necessary information about this subject and give careful directions for the elaborate productions that may be undertaken by church groups.

Place of dramatic play. We are concerned here with the simpler forms of dramatization and their values in character development. The word "dramatization" is used in a loose sense and should be understood to include the spontaneous "playing" of the story as well as the more careful production which may involve some costuming and a considerable amount of rehearsal. Both these forms, and those that are intermediate, are possible in the Vacation

Church School and have certain values in reaching the goal in character of these schools.

Dramatic play is one of the most common factors in the life of the child. The "let's pretend" runs all through the life of the child. One has only to watch and listen to see the children run the whole gamut of their interests and experiences in their pretending. Certainly this is related to their imitation of other people, but in it they do more than imitate: they actually become the parts they are taking. Meredith reminds us that "dramatic play colors all life. The baby finds himself largely through imitative play. . . . When he grows older he pretends to be a horse in the meadow, he barks like a dog, and does all manner of eccentric little tricks to mimic his elders—dusts the furniture, washes clothes, and walks like father. At a later period the child mothers dolls, keeps school, breaks prancing stick horses to ride, and stalks savage Indians to ruthlessly put them out of the way. Such activities are a part of child life, quite as much so as is making ideal touchdowns in the study room which win college victories, or silently and reverently entering the dream world hand in hand with a loved one while listening to the simple heart songs at a concert."[1]

So the group of Kindergarten children playing family and tending the sick child are learning through their active dramatic play valuable lessons that could be taught so well in no other way. The kindliness manifest on the part of those who take the parts of

[1] Meredith, "Pageantry and Dramatics in Religious Education," p. 45. (Copyright, 1921, by the Abingdon Press. Used by permission.)

older brothers and sisters, their helpfulness in the imaginary family—these become a part of their lives as they go into their homes and touch younger brothers and sisters. In the same way some of the health plays carry lessons that are never forgotten by those who participate.

With dramatic play entering into the life of the child and youth to so large an extent it certainly would seem to have a place in the work of the Vacation Church School which seeks to use those interests and activities of the child in his Christian development. What is this place and how may this inherent interest be used?

Values from dramatic activity. As we think of the place of dramatics in the Vacation Church School we need to consider first of all the values to be derived from this activity.

The aim of dramatics as used in education is the development of the child himself. We are to consider first not the impression made upon the listener but that made upon the participant. "The benefit to be derived by the child is considered of paramount importance. In the past the child was not supposed to know what it was all about. He simply helped to make up the picture; he was a puppet or was exploited for the amusement of the audience. Such a procedure has little educational value. The educational use of the methods is not a matter of placing and manipulating characters for demonstration purposes, but rather one of securing a natural and spontaneous expression of subjective attitudes. To secure this it is necessary that the child be able to identify or relate that which he is representing to his own

experiences."[2] Everything else must give way to the training which the child will get from participation in the dramatic enterprise. Every energy must be bent to seeing that he realizes the full value of this method.

All this may mean that most of the dramatic work undertaken by the school will never be seen by those outside the group, for after all this enterprise is for them rather than for some other audience.

Meredith sets forth some of the values that may come to the participant in these enterprises: "Emotions are regulated. Participation in dramatic productions provides the player with 'moral experience by proxy.' The interpretation of characters initiates him into a variety of morally uplifting experiences."[3] These experiences will help in many cases to give emotional content to ideals and truths that should enter into the experience of the child. One of the great tasks that faces the teacher is that of emotionalizing the experiences and the ideals that are set before the pupil. Dramatics may help to do this very thing when the experience is carefully prepared for and guarded.

"A means of religious expression is furnished. . . . Through dramatization young people, children, and even adults are given an opportunity to portray their loftiest religious ideals."[4] That for which the

[2] Grace Sloan Overton, in International Journal, April, 1927. (Used by permission.)

[3] Meredith, "Pageantry and Dramatics in Religious Education," p. 194. (Copyright, 1921, by the Abingdon Press. Used by permission.)

[4] Meredith, "Pageantry and Dramatics in Religious Education," pp. 198, 199. (Copyright, 1921, by the Abingdon Press. Used by permission.)

child may not be able to find words may be expressed in this fashion. Nor is the expression limited only to those who immediately participate; teachers have found that many who have had a part in the preparation for the formal dramatic enterprise have also expressed their ideals in the type of work which they have done.

Proper attitudes may also be created on the part of those who participate. Helpfulness, reverence, kindliness, consideration—all these find a place in the life of the participant when this enterprise is properly used.

It has been suggested that in order to secure the greatest values the participants should be selected on the basis of the training the parts will give. This means that the leader must carefully study the children and help each to prepare that part which will especially stress the qualities that are lacking in that pupil's development. This requires careful planning on the part of the leader and an intimate knowledge of the pupils.

Dramatic enterprises may take any one of several forms in the Vacation Church School. The simplest form will be the informal and impromptu "playing" of the story that has been told. This will probably be the most usable with smaller children although it has been used successfully with those who are older. It may be used immediately after the story has been told or as a review later on.

In some cases the playing may be a representation of some scenes that are familiar to the children into which the leader may enter so as to point out the actions that need to be changed. This sort of play

will have great value as habits of home life are being considered or as the teacher may want to suggest changes in ways of acting on the playground or the street. This indirect method of suggestion will be used by the careful teacher in many instances where the more direct method would fail.

A more elaborate form of the "playing" of the story that has been told or studied may require that the children learn the lines, which they have perhaps written, and then follow through the action and the lines. In some cases the story is told and then the children reproduce it without the learning of lines, making up the dialogue as the work proceeds. This gives full rein to the creativity of the participants and will tend to insure that they are making the essentials of the scene their own. In working out this method the parts are not assigned but pupil after pupil may present his own conception of the lines and action. Where lines are prepared it has been found desirable, in most cases, to have these written and rewritten by the pupils until they express the best presentation of which the class is capable. In cases where the enterprise is carried on solely for those who are participating in it the cast is changed from time to time so that each pupil has a part in the work.

In some cases it will be possible for the older pupils to write original productions. These may be built upon facts that have been learned so that they represent the original work of the group. If this can be undertaken as an enterprise requiring a considerable amount of time it should prove to be of great value to those who participate in it.

Missionary dramatizations may fall under any one of the suggested types. In this way they will be of greater value than if a set missionary play had been learned. Certainly such an enterprise ought to offer a wonderful opportunity to help the children to come to a sympathetic understanding of the children of other lands or races. If they can be led to a study of the home life of these foreign children: to see sympathetically some of their problems, to view them as boys and girls with interests and desires similar to those of the children who are going to portray their life, there will be great gain in the way of a better understanding. All this would require some careful study and planning. It is doubtful whether the greatest value can be reached through the impromptu method. Probably it would be better to devote a considerable time to this and make a careful study of costumes and life conditions.

It should not be assumed that a dramatic presentation should never be prepared for public presentation by the Vacation Church School, but this is not the primary aim of educational dramatics. Probably the school should prepare for presentation one or two enterprises during the course of the school term. These should be used first in the department and then worked through again and again until the group is ready to present them to a larger audience. The presentation should never be the chief aim. The chief aim should be the educational value to those who are participating.

We have been concerned heretofore chiefly with the use of the drama as an agency for the classroom or for the smaller group. Here it has its largest use-

fulness. But oftentimes the dramatic expression of the group will be used in the worship service of the department. Often, too, worship will enter into the working out of the story as an essential part. No rules can ever be offered for the use of this mode of expression in worship; it can only be brought to the attention of the leader that when carefully and worshipfully planned for the dramatic expression may be most useful in helping the group to a worship experience that shall be real and satisfying.

To summarize, some form of dramatic enterprise is possible for use with each age group in the Vacation Church School. It offers one of the best avenues for developing in a social way appreciations and attitudes. It should be recognized as a means for emotionalizing the ideals and experiences of the pupil, as a means for giving expression to the religious ideals of the group, and as a means for leading participants and onlookers into a deeper understanding of the experiences that have been presented. While ordinarily this means will be used in the teaching process and will not be concerned with presentation to any other group, dramatizations may be prepared for use in the worship services of the school or for later presentation to those who may be interested. In all cases it should be kept in mind that the spectacle is not the primary aim of the work but rather the values that are derived by the participants themselves. No attempt has been made here to discuss the wide use of dramatics in other forms of the life of the church; we have been concerned only with the use that can be made in the development of character through the Vacation Church School.

School Organization. Another opportunity for the development of character through shared experiences comes in school itself. By this we refer, of course, not to the organization by grades but to the organization which is concerned with the life of the school.

Many schools are organized on the basis of the teacher's being in complete charge, carrying all authority and determining all that is to be done. Recent years have seen the tendency on the part of some schools to perfect an organization which places a part of the responsibility for the discipline and life of the school on the pupils themselves. This is to be seen in such organizations as student councils and student senates. In other cases traffic officers in the halls of the school building and on playgrounds, student monitors, and other like officers and organizations show the tendency. All this represents the increasing tendency to democratize the schoolroom and to develop the sense of responsibility on the part of the pupil by giving him an increasing responsibility during school days.

Values in a democratic organization. The Vacation Church School lends itself in an unusual fashion to this sort of democratic organization. The informal class periods, the playground and the workroom, the day-by-day session—all these make it possible to organize the school as a social unit. Some most valuable results have been secured in schools thus organized.

The departmental head should study carefully the results that may be obtained in character from such an organization of his department. First, there is the increased sense on the part of the pupil that he

has a real share in the school and its success. When he participates in some of the decisions that are made and has to carry the responsibility for them, he comes in a new fashion to an appreciation of partnership in the whole enterprise. Not only does this make for success in the school but it has a very real value in the development of the individual himself.

Second, the responsibility that is carried by the pupil helps to develop his character. The responsibility for making decisions, for enforcing rules that he has helped to determine, for carrying through enterprises that he has helped to initiate—all these things are of great value in deepening the impressions that are made through the other work of the school. The illustrations quoted in another chapter of this book relative to the use of the playground in developing character have a bearing here, too, in so far as they set forth the increased sense of responsibility that comes through school organization.

Again, the organization may bring the older pupils to feel the responsibility which rests upon them as they help to care for those younger than themselves. This is especially true when the organization is extended to certain community and civic enterprises. It would seem that every Vacation Church School leader who will think through the matters involved in school organization may find many additional ways by which this organization can be used to realize the end of the school in the development of fine Christian character in the pupils.

How shall the school be organized? It does not seem possible to give a categorical answer to this question in any manual such as this. The answer

will depend upon so many things that are inherent in the particular school or department. All that can be done is to cite certain instances of the way in which organization has been accomplished. Some of these are from Vacation Church School experience, others are from other school fields.

The Journal of Educational Method has a most interesting article in its issue for January, 1926, dealing with "Student Participation in School Government in an Elementary School." This article sets forth the experience of one elementary school in meeting some of the problems of discipline through what was called a "monitorial system." It is not pertinent to our purpose to detail the plan that was carried through, save to point out that the monitors, distinguished by badges, were made responsible for the routine matters of the schoolroom and the playground. In so far as was possible the judgments as to pupil discipline were given by the monitors or their student chiefs, in consultation with the teachers if necessary. This organization, of course, had to do only with matters of discipline.

The type of enterprise that is being carried on by the department will oftentimes give some lead as to the organization that may be attempted. One Vacation Church School enterprise that has been frequently carried out deals with problems of Christian citizenship. Schools have frequently organized on the basis of city or state government, with an election to determine the officers for the group. In cases where the city government has formed the basis various departments of the city government have been organized which have in turn functioned in the school and have

also undertaken to bring to the rest of the group some information that would help to a clearer understanding of the duties and responsibilities of a Christian in the community.

In still other cases the school has been organized with committees to whom have been assigned certain responsibilities with regard to the school, church, and community. Again, these have been determined by local conditions and needs that have presented themselves to the group. Oftentimes this organization has grown out of the presentation of some especial needs which the school could help to meet. Many times the organization, formed to meet a lesser need, has resulted in the group's coming to have an enlarged sense of community or church responsibility. Whatever may be the occasion for the organization of the school the leader should always use this organization to lead the pupils to an appreciation of a larger responsibility than that which merely lies on the surface.

To summarize, the largest development of character comes when the child is allowed an active part in the affairs of the school. In order that the best results shall be obtained some form of school organization should be put into effect. This organization may grow out of the enterprise that is being followed by the department or may be begun as a result of some felt need in the school itself as, for instance, the maintenance of discipline or the escorting of younger children across the street. Whatever the reason for the organization the teacher should not leave it to run itself but should coöperate, making suggestions and seeing that the children do not get involved in

any difficulty which is too great for them to solve. It is desirable also that the personnel of the organization be changed at intervals in order that its full democracy may be observed. The principle of the development of character through facing the problems that demand character for their solution should be fully recognized as fundamental to this part of the school work. The leader must recognize that this involves more effort than the usual autocratic handling of a school and that it is also far more valuable.

The Place of Pupil Initiative. One other thing should be especially stressed in this whole matter of character development through sharing experiences. Much of the value in the development of character depends upon the initiative of the pupil. The task of the teacher is not so much to determine what the pupils shall do as to be ever on the alert to discover their suggestions and use such of them as can be made valuable. This does not mean that the teacher shall follow blindly all the suggestions of every pupil any more than it means that he shall determine in detail all that is to be done. It only means that there shall be some sort of democratic coöperation in the learning process and that the teacher shall ever strive more to develop the initiative of the pupil than to have his own detailed plans carried through. The pupils may not do a thing so well as can the teacher, nor plan so finished a production, but it is of far greater value that they should work out the enterprise than that they should merely follow directions. To this end the teacher should seek their active coöperation not only in carrying through enterprises but *in determining* what these shall be. In all cases the effort should

be to help the pupil to work out the application of Christian principles of living in the actual situations of living that may arise or may be induced in the school. In this way the school becomes a place where preparation for Christian living goes on through the vital process of living. The more the school can become a social unit the more possible of realization such an ideal becomes.

Summary. The last two chapters have presented the possibilities of character development through the special opportunities for sharing life in play, handwork, dramatization, and school organization. That which was stressed at the beginning of Chapter V should be called to mind, namely, that the whole process of education should be conceived of as an active process, in which the pupil learns through sharing in the experiences of the group. This discussion of these activities has been confined to these chapters for the sake of convenience and not with any thought that the entire educative process is not an active process in which the character of the pupil is developed through his day-by-day living and sharing with others.

FOR STUDY AND INVESTIGATION

1. The use being made in the public school of dramatic play.
2. Review some of the dramatic work of your Vacation Church School and determine wherein it was of value.
3. Take a Vacation Church School course and suggest the way in which the school could be organized during its use.
4. What are some of the values in permitting the pupils to make playground rules?
5. What is the place of the teacher in a democratically organized school?
6. Is it correct to believe that the Vacation Church School offers unique opportunities for the development of character through the sharing of life experiences? Why?

CHAPTER VII

HOW TO HAVE A VACATION CHURCH SCHOOL

Aim of Chapter. To present some practical suggestions relative to the place of the Vacation Church School in the educational plans of a church and some methods for the organization of such a school.

The educational work of a church should be planned as a unity. We cannot hope fully to accomplish our purposes if we continue to organize various agencies and, without any supervision or planning together, permit each to go its own way, offering its own program and striving for the loyalties of pupils without reference to other agencies. The tendency in the past in church educational work has been to set up a new organization whenever a new need has been discovered. This has resulted in some parts of the curriculum being overemphasized and others being seriously neglected. Some pupils have received that which approximates an adequate religious education and others have suffered from serious lapses.

The Vacation Church School a Part of the Educational Program of the Church. This is not the time or place for the discussion of the organization of a church for religious education. (See Unit 6 of the Standard Leadership Training Curriculum, "The

Teaching Work of the Church.") It is sufficient to say that it is commonly agreed that the educational work of the church must be organized under a Committee of Religious Education. This committee will be responsible, among other things, for reviewing the work of the various educational agencies and so relating them that they shall offer a unified curriculum. The committee will also be responsible for the supervision of all the educational work of the church and for so arranging it that each child shall have the opportunity for an adequate religious training.

In general two methods for accomplishing this end have been suggested. The first of these provides for a unified organization and a unified curriculum. The correlating center is not the organization but the child. Having determined upon the curriculum which will secure for a child in any age group an adequate training, parts of this curriculum are then assigned to various meetings of the age group. Under this method the Vacation Church School becomes the vacation sessions of the various age groups, responsible for certain parts of the entire curriculum.

The second method maintains separate organizations and correlates the program through an age-group cabinet. When the program has been determined upon this age-group cabinet will then assign certain portions to each organization. The organization then carries out its program with its own machinery. The tendency of this plan is toward a correlation of organizations and still leaves room for bidding for the child's interests and loyalties by each organization.

Whether the first or the second method is adopted

in any given church it must be recognized that the Vacation Church School is a part of the educational program of the church. It must not be conceived of as an extra that may be used one year and omitted the next at the whim of some individual or group. Of course, a school conducted for only one year is valuable, but the most value will not be realized until the Vacation Church School has been conducted year after year as one session of the Church School. As has been suggested in a previous chapter, there are values possible in this organization that are not possible in any other. This means that the educational program of any church may be made more adequate by the adoption of this agency as a definite part of the program.

The Committee on Education of the church must be the responsible agent for planning for and conducting the school. However the work may be started the final responsibility must come back to this committee. In case a church does not have such a committee, then the agency responsible for the other educational work must be responsible for this, also.

It should be quite evident that, if the above conception of the relationship of the Vacation Church School to the educational program of the church is correct, no outside agent can ever become responsible for the school in any given church. More will be said about this point of view later in the chapter.

Types of Vacation Church Schools. In the development of the Vacation Church School several types, judged from the point of view of their relationship to the individual church, have arisen.

First, there is the school which is fostered and sup-

ported by the individual church. This school is planned to care for the children for whom this church is responsible and draws its support from the budget of the church itself. The church is responsible for providing the teachers and the place of meeting, for advertising for the children, and for seeing that the school is successful. The Committee of Education of the church, or the official board, is directly and immediately responsible. There is no opportunity to make anyone else responsible for the success or failure of a school of this type. In the rapid development of the schools throughout the churches of the country this is the type that is most generally found.

This type of school will most readily fit into the program of education of the church. The Committee on Education has full control of the work to be done and so can see that it is all made a part of the plan for the church as a whole.

The church cannot escape the fact that it is responsible for the school when it is of this type. The finances must come from some source within the church, the teachers must be supplied from the working force of the church, and the machinery of the church must be used to secure the attendance of pupils. It is easier also to insure that church contacts are made with any pupils who are not enrolled in other agencies of the church when but one body is responsible for the school.

Certain disadvantages, however, are to be found in this type of school. Many smaller churches cannot undertake the Vacation Church School because of the inadequate equipment of their buildings. Departmental equipment is more essential in the Vacation

School than in any other work of the church. This lack in many church buildings makes a successful Vacation School on the single-church plan an impossibility.

Again, many of these same churches cannot afford the necessary budget, nor do they have the teachers available. In some cases where there is a very small group of children in the Sunday school there may not seem to be enough pupils available to make possible a properly graded school. But with all these disadvantages, the individual-church type of Vacation Church School has proved very valuable. Its disadvantages should always be considered over against its manifest advantages.

Second, there is the school supported by a group of churches working coöperatively. In this case a number of churches in a given community may agree to coöperate in the Vacation Church School. Each church will assume its share of the work and of the budget required. In many cases the school is itself divided, in that different departments may meet in different church buildings.

Such schools are under the direct control of the cooperating churches through some Committee of Management. In the beginning a budget for the work is made and each church assumes its share. Either the securing of teachers is assigned to the churches, department by department, or else the best-trained teachers are selected from the combined forces of the coöperating churches. The best building available may be selected or, as frequently happens, each church takes the department of the school to which it can offer the best facilities. In this way it is usually

possible to secure for each group adequate facilities for all the program. In some cases one of the churches may have an equipment that is adequate for all the work of the school and the churches may agree to use this building. Usually that church is compensated in some way by the others coöperating for the use of its equipment in doing their work.

There are some marked advantages in this plan. Each church carries its own share of the responsibility and so faces the necessity of working the plans for the school into its own educational program. To a large degree the sense of individual church responsibility, which the author feels is so necessary in this work, is conserved.

There is available to the school the best of the teaching force and equipment of all the coöperating churches. In many instances this is a great gain for there are available too few competent teachers and too little equipment. This plan looks to the conserving of these essential elements in the success of the school.

Some economy of operation is possible. This comes through making full use of competent teachers and through savings in common advertising and training of workers.

The disadvantages lie in the fact that it is a little more easy for any given church to shift its sense of responsibility for making this school a part of its educational program and consistently planning for its use year after year. There is also a disadvantage in the fact that it is not quite so easy to follow up unchurched children. There is not always a clear understanding of the responsibility for doing this work. Strange to say, records seem to show that the total

attendance at such coöperating schools is smaller than the total attendance at the coöperating schools when separately conducted. This would seem to imply that not so much work is put into attempting to reach children. This may be because the total attendance of the school seems large.

Third, there is the school fostered by a common agency and serving a number of churches in a neighborhood.

This type of school is the direct descendant of the original Daily Vacation Bible School. As has been suggested above the Daily Vacation Bible School Association organized in the local community promoted schools, financing them, advertising, and securing teachers, and placed no responsibility for this on the churches in the community. A church building was used, if such was available, but the church assumed *no* responsibility for the school.

Since the reorganization of the International Association of Daily Vacation Bible Schools, this policy of promoting nondenominational schools and relieving churches of the responsibility for maintaining the work has been entirely changed. With the later amalgamation of this Association with the International Council of Religious Education there is the full recognition that the responsibility for the religious education of the children and youth of a community rests upon the churches of the community and that the Council is an agency to help the denominations to forward their common tasks.

This third type of promotion, however, is still being carried on in some communities, and schools are planned irrespective of the churches in the neigh-

borhood. In some cases such promotion has been undertaken by local Councils of Religious Education.

These schools have been named, usually, community schools. They are agencies that exist apart from the educational programs of the churches. They may serve to start the work which will develop into one or the other of the types mentioned above, but, if the Vacation Church School is to be but one agency for carrying the curriculum of the church, they should not long survive as separate agencies.

It should be made clear, however, that the Council of Religious Education, international, state, or local, has a vital place in the promotion of Vacation Church Schools. Charged as it is with the promotion of the entire program of religious education, it has a very definite responsibility for bringing this agency to the attention of the churches and for doing all that it can to secure its use by these churches. This responsibility does not extend, however, to the conducting of schools. The Council may be the coöperative agency for advertising the schools, for securing teachers and training them, and perhaps for raising a common budget from the coöperating churches. It is to be recognized, though, that the task of conducting these schools is the task of the church.

Which type of school shall the church foster? This becomes a very real problem at times. For this reason we have attempted to set forth above some of the advantages and some of the disadvantages of each type. The conditions facing the church and the community will have to determine, in large measure, the type of school to be promoted. It should always be kept in mind that the school should be recognized as

a part of the educational program of the church. If this can be done and the children served, then either type of school organization may be used. Of course, the all-important matter is to give to the children their opportunity for religious education.

Starting a New School. "What are the steps to be taken to start a school?" This is the question frequently asked, the answer to which we attempt to give here in brief form. Six steps are to be noted in this process.

First, the interest of the church in the Vacation Church School must be enlisted. This does not mean that each member of the church must be interested, but it does mean that those who are responsible for the program of the church must know about, and be interested in, the Vacation School. The official board of the church must be back of the proposition if it is to be a real success.

Usually the church will be interested because some one person has seen the possibilities of the Vacation Church School and has become enthusiastic about the matter. This individual should attempt to enlist the interest of the pastor of the church, of the director of religious education, if there is one, and of the superintendent of the Sunday school. In most cases the original interest will be on the part of pastor or director. But where the pastor has not been originally interested the necessity of interesting him should be clearly recognized.

The interest and coöperation of the persons listed above having been secured, the matter should be brought to the attention of the official board of the church or of the Committee on Education. To them

should be presented all the facts with regard to this work. They should be made familiar with the plan for the school and should be brought to understand some of its ideals and what it has to offer as a part of the educational program of the church. It would seem unwise to attempt to carry through a Vacation Church School without the approval of the board which is responsible for the educational work of the church.

The need for securing the approval of this board becomes obvious when we remember that the Vacation Church School is not to be conceived of as something apart from, or in addition to, an otherwise complete educational program, but as a very real part of it. This cannot come to pass unless the Vacation Church School has been considered and approved by the official board. It is better to wait until such time as this approval can be secured than to risk carrying on this school as a separate agency. In the end the outcome will be more desirable.

Second, having secured the interest and approval of the officials of the church, the next step is to form a committee to promote the school. This committee may, in a smaller church, be an individual. In many cases the task is another job for the minister.

Of course if a Committee of Education is in existence in the church it will be responsible for promoting the school as it is responsible for the other agencies of the Church School.

Where a Committee on Education does not exist a small group should be formed to plan for the school and to carry forward the work. This committee should be responsible for financing the school, for

securing teachers, for selecting the curriculum, for providing equipment, and for advertising the school. Its authority should be derived from the official board of the church and all plans should be submitted to it for approval. This will insure that the Vacation Church School becomes a recognized part of the activity of the church. Such a committee should be composed of men and women vitally interested in the work of religious education and will probably number among its members the superintendent of the Sunday school and some of the departmental superintendents. Care should be exercised in determining the membership of the committee so that high educational standards may be maintained in the conduct of the school.

Where the school is to be of the coöperative type mentioned above, the committee in charge should be composed of representatives from each of the coöperating churches. In planning for such a school definite steps should be taken to interest each church through its official board and each church should be represented in the management of the school. It is only in this way that the coöperative school becomes a part of the work of *each* church. All plans and budget items should be submitted to the coöperating churches for their information at least. Unless it seems as though it would delay the work of the school these items should have the approval of the coöperating bodies. Of course the churches may appoint their committees *with power,* that is, with full authority to act. If the school is of the third type mentioned, promoted and conducted by a local Council of Religious Education or by some other agency, it may enlist some interest from the churches of the commu-

nity by asking them to appoint an Advisory Committee to help to make the plans for the school. In this way some of the desirable results may be the better conserved.

Whatever the type of the school there should be some group of persons from the church who will be immediately responsible for planning for the work and for seeing that it is carried through. As in many other things, some Vacation Church Schools have suffered and failed of complete success because no one was directly responsible for their work.

Third, one of the first tasks that the committee in charge of the Vacation Church School will have to undertake is concerned with the finances of the school. These matters should all be arranged before the school begins.

The amount of the budget will first have to be determined. The large item of expense will be for the service of the teachers. It is generally recognized that they should be recompensed for their services, at least to a small extent. The scale of pay has always been low, some communities and churches paying teachers but seven dollars and a half a week. This amount will about cover car fare, extra expenses required for lunch, and so forth. Other communities have paid their teachers as much as twenty to twenty-five dollars each week and have paid the principal of the school about ten dollars a week more. The average amount paid will come between these two extremes. Where there is a director of religious education he will usually serve as superintendent of the school. In many cases the pastor will serve in this capacity.

The committee will have to determine how much it will pay the teachers of the school and thus arrive at the first item in the expense budget. The school will need a superintendent and at least four departmental principals, all of whom should be paid for their services. It is usual to make use of helpers who do not carry responsibility and many of whom will volunteer their services. If the departmental principals receive fifteen dollars a week and the superintendent twenty, this item in the budget of a five-week school will amount to four hundred dollars. Each committee, however, will have to determine the amount for its own school. Some schools use departmental teachers in addition to the principals. These should be paid for their services.

Other items in the budget will include the cost of equipment, textbooks, and expenses for outings. The cost of textbooks is low since these are not ordinarily placed in the hands of the pupils. In some cases there is material prepared for pupil use, but the textbooks themselves are prepared for teacher use only. The hymn books of the church may be used or, if stereopticons are available, slides of the hymns to be memorized may be made. Some schools use a blackboard or charts made from blank paper in order to have the words of hymns before the children.

The cost of equipment will depend somewhat upon the type of work that is undertaken. The tendency in the present lesson courses is to make use of inexpensive materials so that this item is kept low.

Many schools make considerable provision for the outings of the school; others have no outings at all.

It is not possible to make any general statement with regard to cost.

As is quite evident, it is impossible to offer a standard budget for a Vacation Church School. Each committee will have to take into account the various items suggested and arrange its own budget, having in mind the local conditions and the number of children likely to be enrolled for the work of the school.

Having determined upon the amount of the budget the next step is to raise this amount. What are the sources for the money?

It should be said in the beginning that the budget for the Vacation Church School should come from the expense budget of the church. This is another way of saying that this is a church enterprise and should be supported by the funds of the church. We have been so long in the habit, however, of supporting educational work in some other way that, in the beginning, not many churches are willing to care for the expense from the budget.

This means that the money for the school must be raised from some other source. It will be the task of the committee in charge of the school to determine upon the sources for the budget and to secure the funds. There are several different sources which have been utilized.

In some cases there has been direct solicitation for personal subscriptions. A few people have been selected and asked for definite amounts for the support of the school. Many churches have fifteen or twenty people who would be glad to divide the expense between them because they believe in this sort of work. Other churches have preferred to solicit a

larger number in order that more people may be definitely interested in the school. The conditions in any given church or community must help to determine how many people are to be approached. This method of securing the budget is probably better to follow in beginning the work of the Vacation Church School. The value of the work can be presented to a limited number of people better than to a large group.

Other schools have been started with funds subscribed by some agencies of the Church. Sometimes the Sunday school will take part of the expense, the adult Bible classes may become responsible for a given sum, and the Ladies' Aid Society for some more. While this method is not advised as a permanent method of finance it does serve, often, to get the school under way.

In some cases the school has been financed through charging a small tuition fee. Many churches which have tried this method are enthusiastic over it, feeling that it gives the school a value in the eyes of both parents and children that it would not otherwise have. Provision is always made for caring for the fees of any children who might be kept away from the school on account of them, through having the church prepared to subsidize the school in a greater or lesser amount. Before this method of finance is undertaken it should be very carefully studied so as to see what the reaction of the church constituency is likely to be.

Still other schools follow the customary way of supporting the educational work of the church, depending upon the offerings of the children. Envelopes

are distributed on a given day of each week to be returned the next day. Some word of explanation is usually sent to the homes in order that they may know of the plan. Many schools have found it possible to carry all their expenses by this method. It has the same disadvantages here as elsewhere. It tends to relieve the church of any sense of financial responsibility for the school. It follows a principle that is not followed in any other educational enterprise, namely, making the pupils bring offerings to support themselves. Since the support comes in this way from the parents it would seem to be wiser to make a small tuition charge and have it understood that no offerings will be taken except for the benevolences of the school. Certainly it would seem to be unwise to fasten upon the Vacation Church School a financial system which has so many undesirable elements. But it must be understood that some schools will have to begin in this way; they should, however, look forward to something better.

Where the school is conducted by and for a number of churches, each church should underwrite its share of the expense and raise it from among its own people. In this way each coöperating unit will bear its due share of expense.

As has been suggested above, the ultimate way of caring for this expense is through the regular budget of the church. To accomplish this, those who are promoting the Vacation Church School should bend every effort.

Fourth, the committee will next be faced with the task of securing the teachers for the school. Having determined upon the number to be used and the quali-

fications for them the committee will seek persons who will fulfill the requirements. As the questions with regard to teachers are to be discussed in a later chapter they need not concern us here. It should be remembered that the securing of teachers must not be postponed until the last moment. In fact, the consideration of possibilities for these positions should be one of the first things undertaken by the committee. Many a school has failed because, on account of negligence on the part of the committee, it had an inefficient staff.

Fifth, having determined to have a Vacation Church School and arranged for the place of meeting, finances, and many other details, the committee will want to give its attention to the advertising of the school. By some carefully worked out method the fact of the school must be brought to the attention of parents and possible pupils. The community and the type of school will have some relationship to this problem. The methods of advertising possible and desirable in the larger city cannot be used in many smaller communities. Where several schools are working together in a community it will be possible to carry on an advertising campaign that would be impossible for one school alone. So each committee will have to work out its own plans. Some lines of approach are suggested below.

One of the most fruitful fields of advertising is through the departments of the Sunday school and through the other agencies that enroll pupils of Vacation Church School age. Printed materials about the work of the school may be placed in the hands of these children to read and to take home with

them so that the message may go to the parents. The bulletin boards of these departments may be used for posters or other statements. Announcements may be made from time to time telling of the plans for the school and emphasizing special features of the program. The teachers and leaders of organizations in which these children are enrolled become the most effective agents for enrolling pupils for the Vacation Church School. One church made use of the following plan:

About two months before time for the school to begin a letter was sent to all parents having children in the Beginners, Primary, Junior, or Intermediate Departments of the Sunday school. This letter told of the plans for the Vacation Church School and explained that the Sunday-school teachers would call soon with more detailed information. A week or two later these Sunday-school teachers were called together, the plan explained, and literature and enrollment cards placed in their hands. Each teacher was asked to see the parents who had children enrolled in his class. The call was to be made within ten days or the failure to do so reported to the church office. These teachers were instructed to answer questions about the plan and to take enrollments for the school. As carried out the method resulted in a large percentage of enrollments from among the Sunday-school attendants.

Other churches have used other methods and found them equally, or more, successful. Whatever the method the first avenue for advertising is through the Sunday school. It should be made plain to the pupils that they are to bring with them any other

children who want to come, especially those who go to no Sunday school. Where there is an enrollment fee this matter should be made very clear in the advertising. In some communities it is possible to advertise through the public school. This is especially true when all the churches of the community are coöperating. The usual way is to distribute printed materials to the children and make whatever announcements are allowed. This secures contact with all the children of the community.

The newspapers offer a possible channel of advertising. Interesting stories and facts may be obtained from the denominational boards or from the International Council of Religious Education which may form the basis for news stories. Most newspapers are glad to give some space to such materials especially when accompanied with some local information with regard to school plans. Again, when all the churches are coöperating it will be easier to secure newspaper space. Paid advertising should be used whenever possible. At times regular advertisers will donate their space for a day in order to help on with the work.

The large sign on the lawn or across the front of the church is a splendid way to tell those who pass by that the church has a summer-time program for the children of the community. Such a sign carries its message to all who pass.

Many schools have undertaken some handwork at the first session that may be finished during that session and taken away from the school so as to carry a message to other children. A very popular form has been the individual drinking cup which carries a

printed message relative to the school. All this must be planned for in advance so that the material may be ready.

These suggestions do not represent all the ways of advertising but merely call attention to some profitable methods. The important thing is to remember that methods should be used which will bring the message of the school's existence to everyone whom it is desirable to enroll.

Sixth, the committee will have to determine the curriculum which the school will use. This matter cannot be discussed here but is considered in detail in a later chapter. Careful consideration must be given to this matter in order that the best curriculum may be arranged.

Coöperation Between Schools. A word should be said with regard to coöperation of schools of the first type mentioned above. Many churches feel that they should carry their own schools and yet desire to coöperate with other churches. Wherever there are two churches in any community conducting Vacation Church Schools they should arrange for cooperation in some one of the following ways:

In advertising. Some of the advantages of this method have been suggested above. A saving of money is made possible as well as the advantage of making a unified impact upon the community. Many lines of advertising may be opened when the churches coöperate that are closed to any one of them.

In the training of teachers. This matter of teacher-training will be discussed in detail later. The actual training itself can often be offered by a group of churches, and so better work secured than if one

church undertakes to train its own teachers separately.

In the purchase of supplies. Churches have found that where a number are buying together they may frequently secure wholesale prices and so save considerable sums of money.

In supervision of all the work by one person. A capable supervisor is of such great value in this work that one should be secured wherever possible. A cooperative plan frequently makes possible supervision that could not otherwise be had.

Summary. The Vacation Church School should be planned for as a definite part of the educational program of the church. In order that this may be accomplished it should be under the immediate supervision of a committee of the church, this being the Committee on Education if such exists. The interest of the church and official board having been enlisted, the Committee on Education may form a special committee to supervise the school or carry it as its own responsibility. This committee will be responsible for financing the school, securing the teachers, advertising, and selecting the curriculum. Some of these tasks may be carried on in coöperation with committees from other churches.

FOR STUDY AND INVESTIGATION

1. Make class investigation to discover the type of school of most value in your community.
2. What other steps than those suggested should be taken in preparation for a Vacation Church School?
3. Outline an advertising campaign seeking to enlist non-churchgoing children.
4. The advantages or disadvantages in paying all workers in the Vacation Church School.

CHAPTER VIII

ORGANIZING THE VACATION CHURCH SCHOOL

Aim of Chapter. To present some of the problems involved in the organization of the school and the elements in the standards for guidance.

The preceding chapter has considered the steps that the church will take in planning and preparing for a Vacation Church School. But after all these plans have been made there are certain other items that must be considered if the pupils who come are to be properly directed in their activities so that the school may accomplish its function. Not all the problems that arise can be considered in this text, nor can all the problems of a particular school be foreseen. Each school, however, will have to determine at least three things before its work can go forward: the grading of the school, the program for the sessions of the day, and the standards that are to be followed.

Grading the School. That pupils must be graded in all educational work is a generally accepted fact. This grading is as essential in the work of the Vacation Church School as it is in the work of any other agency. It must be clearly recognized that only as pupils are grouped on some recognized basis can

they be successfully led through the experiences of the school and realize in themselves its objectives.

Grading is essential that those pupils whose interests and needs are similar shall be in the same group. The background of experience must be about the same if the further experiences of the group together are to be most productive of educational results. The mental abilities of the group must be about the same if they are to participate effectually in the school program. Only as they have approximately the same social age can they participate in the play and service activities of the school. From whatever point of view one looks at the problem of meeting the need of the pupil he is faced by the fact that the need can only be met in a satisfactory fashion if the pupils are graded.

But how many grades shall there be in the Vacation Church School? This very practical question faces every church that plans for a school. It is related to the question of the number of teachers, to the rooms available, and to the budget provided for the school.

The highest ideal of grading should be followed in this school. Translating this ideal into practical terms means that most Vacation Church Schools will provide for four departments: Kindergarten, Primary, Junior, and Intermediate. In this way they will provide for children from four to fourteen years of age.

These departments usually will follow the ordinarily accepted grading of the Sunday school. This means that the Kindergarten Department will care for the children who are four and five years of age; the Primary Department for children of six, seven,

and eight, or grades one to three; the Junior Department for those of nine, ten, and eleven, or grades four to six; the Intermediate Department for those who are twelve, thirteen, and fourteen, or in junior high school. It is not only desirable but necessary that this grouping shall be followed if the Vacation Church School is to be properly related to the other parts of the Church School in the offering of a complete program of religious education.

Some workers have suggested another basis for the departmental groupings: i.e., Group I, children of five and six years; Group II, those of seven and eight; Group III, those of nine, ten, and eleven; Group IV, those of twelve, thirteen, and fourteen. Such a grouping seeks to keep those who have not been to school apart from those who have and also prevents the wide grouping in the Primary Department covering the grades from one to three. There is, however, no provision made for the four-year-old who is so frequently found in the Vacation Church School. The author feels that provision must be made for these children and that if care is exercised in the placement of pupils the usual Primary group may be handled as a whole without difficulty.

All Vacation Church Schools should recognize that this four-department grouping is the ideal. While this is true it must be recognized that there may be factors that make four departments impossible in the beginning.

Some schools will have no pupils in the Intermediate Department. Of course, this means that they will not attempt to have this department. In some cases there may be only a few pupils in this department.

They may then work under the supervision of a special leader in the capacity of helpers with the younger children. If the leader is wise this may be made a most valuable experience for these older boys and girls and may yield large returns in the development of their Christian characters. They may be brought together at some time during the day to talk over some of the problems they have faced and to determine whether the solutions arrived at were of the best. If the leader has clearly in mind some objectives to be attained during the school session he can make these conference periods most fruitful as they will be concerned with the application of Christian principles to immediate problems. Usually enough of these problems will arise so that the objectives in the lives of the pupils may be fully realized.

Other schools will be faced with the fact that they have too few rooms to care for four departments. One of two things must then be done: drop a department or combine two into one. This latter solution may necessitate the rearrangement of the groups. Whenever this is done it must be clearly recognized as a makeshift arrangement which cannot but decrease the efficiency of the school. It is probably better to drop a department than to combine and disarrange the whole scheme. Certainly neither plan should be undertaken until the whole situation is carefully canvassed to see if it is not possible to secure enough room. Often some other room may be found outside the church, or a church lawn may be used. This matter will be more fully discussed in the chapter on equipment.

An even more serious problem is faced when there

are not enough competent teachers to care for a fully graded school. Again it may be necessary to drop a department or to combine two. This matter cannot be decided without careful study of the whole situation and an attempt to increase the number of available teachers.

One principle should always be kept in mind while this problem is being considered: the church has no right to ask for the time of children if it is not prepared to use this time profitably. Many Vacation Church Schools would do better if they would frankly face the fact that they can give religious training to only a certain number of children and limit their enrollment to that number. This would mean that at least some children would be given worth-while training. The acceptance of more than can be cared for often means that no child receives a really valuable training and the general effect is to discount the value of the work the church undertakes.

In considering the limits of the departments named above the grading was based on the chronological age of the pupil. This was used as a convenient method of denoting the limits and is the method most generally used. It must be recognized, however, that there are other ways to grade than by the year age of the pupil.

Some Church Schools grade on the basis of mental age as determined by the grade in the public school. There are certain obvious advantages in this method. First, it insures that there shall be the narrowest possible mental range in any department. This is helpful when one is making use of the ordinary skills of the classroom or is building on the knowledge that

the public school has developed in the pupils. Anyone who has attempted to work with a group having a wide range of mental ability and development is aware at once of the advantage inherent in having the group approximate the same level. Again, this tends to insure that there will be the ability of a group to think together and to plan together. This makes the carrying through of many parts of the program much easier and much more profitable. Too, such a group is much more likely to have had a common experience upon which the Vacation Church School teacher can build in her work. Any plan of grading must take into account at least one other factor—the social group of the pupil. This may mean that some pupils who seem to be satisfactorily placed, either by chronological or mental age, may have to be changed as the school proceeds in order that they may be best served.

Whatever plan for grading is adopted it should be recognized clearly that this is but a device to help the pupil and the pupil should always be considered instead of the system. When, however, a pupil is changed it should be clear that the change is for his benefit and not merely to serve his whim or the convenience of the teacher.

The grading into departments should be maintained through all the activities of the program. It is not merely for a period of formal instruction but for the entire work planned. If the entire program of the day is considered as a unity, worked out for the benefit of the pupil, it becomes very evident that each part should be planned and worked through in terms of the department. Worship services are to

be carried out departmentally; the organization for all the life of the school is to be on the basis of the department; the service rendered is to be planned for within the experience and interest to be found in any given department. While the whole school may be working on a common project, each department should be working on the part in which it is especially interested and which will best develop its members and meet their needs.

The Program for the School Day. The curriculum of the school will be considered in detail in the next chapter. We are here concerned with the building of the program for the day and with the schedule that shall be followed.

The program for the day must make some provision for worship, for formal instruction or drill, for play, for craft or service work. It is clearly understood that these are all activities and that they cannot be separated the one from the other when they are considered as forming the curriculum for the school. Most schools will, however, plan some sort of schedule or time program for the day and make some assignments of these elements to this schedule. With this problem we are, at present, concerned.

Probably the most informal program will be that of the Kindergarten Department. Here it will not be possible to formulate any fixed time schedule for the teacher must be ever on the alert to use the situations as they arise in order to make her work most effective. She will be watchful, though, to see that all the elements of the program are cared for and that the work of the day is conserved in the character of her pupils. The worship, for instance, may come at any

time as the spirit is engendered through some of the work that is being done. So, too, the play and the other work may alternate without fixed schedule as the interest of the group may demand.

While the other departments will follow a more formal program there should always be the same possibility of using the occasion and the interest as it arises. This will be true especially in the Primary Department whose program should approach the informality of that of the Kindergarten Department. This is another reason for having the group under the supervision of the same individual for the entire school period as well as a reason for having each department alone. In this way the departmental principal may be free to vary the program as is necessary.

Different groups of workers have adopted different time schedules as representing their idea of that which is best or most practicable. Some of these have been built around more or less formal types of curriculum. Others have been built as suggestive of the fact that all the elements have to be cared for and that a proper balance should be given to them. A schedule is presented here, not as ideal or to be slavishly followed but as typical of what groups have done as they have faced the problems.

Preparatory period—30 minutes. Teachers present and room arranged; some teachers on playground; devotional period—10 or 15 minutes; memory period—15 minutes. Learning selected Bible passages, prayers, and hymns; music period—15 minutes. For the singing of hymns and songs; rest period—5 minutes. Calisthenics and drills; Bible period—35

minutes. Teaching and dramatizing Bible stories; related activities period—35 minutes. Expressional activity. Supervised play; closing period—15 minutes. Story. Announcements. Flag salute. Dismissal.

As suggested above this time schedule is not presented here as being ideal but only as representing the way in which a schedule of the program for the day may be arranged. Each departmental principal should carefully consider the plans for the day and lay out a schedule that may be followed. If necessary it may be altered, but she should know in advance what the general plan is to be.

The complete discussion of the elements of this program will be found in various other chapters dealing with the elements that enter into it.

Standards for the School. It should be clearly recognized that standards have a very vital relationship to the success of the school. It has been suggested that they have a twofold function to perform.

First, a standard will give direction in the setting up of the school. This will be especially true when the standard has to do with methods of organization. One of the first things that had to be done in the early work with the Vacation Church School was to determine what such a school should be. This was accomplished through the working out by various groups of organizational standards. While these varied with the different groups there were some elements that were common and that have come to be considered as characteristic of such schools. This means that any church which is concerned with the organization of a Vacation Church School will find

in such organizational standards a sort of chart which can be used in making plans. As these standards have been changed from time to time they represent now the organization that has proved to be most acceptable and that has the greatest number of features that should lead to educational results. It is not possible here to give the standards that have been accepted by all the denominational groups but it will be of value to consider some of the elements that have entered into them.

Length of term. Most groups agree that the school day should be at least two hours and a half long and that the term of the school should be not less than twenty teaching days. Some of the groups require more than this, one requiring of the standard school twenty-three teaching days. Other groups set the standard at sixty teaching hours.

All standards agree that the Vacation Church School should be conducted for a period of not less than twenty teaching days. This time has not been arbitrarily set but is a result of a great deal of experimentation. The tendency of some churches to shorten this time should certainly be discouraged. While ten or fifteen days may be better than none, it is not possible in the shorter time to secure the development possible in the longer term. No church ought to be satisfied with the short term unless the longer is absolutely impossible.

Departments. Four departments are recognized in these standards as being essential. These departments are those that have been discussed earlier in the chapter.

Teachers. A sufficient number of trained teachers

are required by all the standards. The training required varies somewhat but is such as to insure that those who are responsible shall have at least some basic knowledge of the teaching art and of the school with which they are to work.

Standards for attendance, for records, and for materials of teaching, are other elements that have been built into most of the standards that have been set.

Some of the standards have been concerned about the relationship to the church; not many have been concerned that the Vacation Church School should be recognized as an integral portion of the educational organization and work of the church. These standards will probably develop later.

Second, standards are to measure the accomplishment of the school. Obviously, organizational standards such as have been generally worked out cannot serve adequately for this purpose. They may tend to insure that a good piece of machinery is set up; they cannot insure that that machine will function, nor can they measure the degree to which it does function.

This means that there is necessity for a careful study of the whole matter of the function of the Vacation Church School and the formulation of some measuring rod to determine the degree of excellence with which it works. To do this will not be an easy task but if any standard is to be of the greatest possible value to the school it must be in these terms.

While it is not our function to attempt here to set up such a standard it is possible to point out some of the things that should be considered in this sort

of standard and some of the things for which a superintendent should look in measuring his school.

One of the first of these will have to do with the worship of the school. Here there will be not only a consideration of the time spent in the worship period but a careful consideration of the way in which this period is prepared for on the part of the leader; of the way in which the pupils participate; of the attitude of the group as revealed in their behavior, in their assistance in preparing the worship service, and in the attitude which they carry from the service to the rest of the work of the day. That is, the judgment will not be based so much on time as on the effect which it has in the lives of the pupils. There may also be a judgment as to the reality of worship based on the way in which the group finds need for worship at some other times than those specially set apart for this.

There will enter into this standard some consideration, too, of the amount of factual knowledge gained. We must recognize that while the acquiring of facts is not the great end of the school nevertheless this has a part to play in the accomplishment of its purpose.

There must be some seeking, too, to determine what sort of attitude is being developed in the pupil toward others. This will show itself on the playground, in the willingness of the pupils to help one another and to share the tools with which they may be working. There will be many checks that can be used to determine this part in the school's product.

These are but some of the things that should go into such a functional standard. There should also

be some judgment with regard to the care of property and with regard to the good will that is being developed in the group toward other peoples. Needless to say, these elements are not so easy to put into a formal measure, nor are they so easy to score, as are the elements that have been enumerated in the organizational standard. But they will constitute a far more accurate estimate of the actual success of a Vacation Church School in terms of the lives of boys and girls. An attempt to formulate a functional standard has been made by a committee of the International Committee on Education. This International Standard is a section of the "Proposed International Standard for the Church School." In general form and content it follows that Standard with special suggestions and scoring to take into account the work of the vacation session of the Church School. The general headings of the Standard are as follows:

I. Learning to live the Christian life.
II. Administrative management.
III. Leadership.
IV. Housing and support.
V. Relationships and correlation.

Under each of these general headings there are subdivisions so that the principal items by which a school should be judged are covered. Under the first heading the subheads are as follows:

1. Worship.
2. Fellowship.
3. Service.
4. Study.
5. Personal Commitment.

The section on "Fellowship" is quoted herewith as a sample of the type of material provided in the Standard and of the scoring for which provision is made.

"2. Fellowship.[1]

"Standing next in importance to communion with God is fellowship with one another. It is called for in the second half of the 'great commandment.' The school should have as a principal objective the cultivation of these relationships. Fellowship in the vacation church school takes the form of a spirit of coöperation throughout the program and special periods of recreation.

"a. As a characteristic of the general program. The entire school organization and program should promote the spirit of fellowship. The daily program of the vacation church school should be so free and spontaneous that the pupils may be conscious of a spirit of fellowship both among themselves and with the teachers. The fact that this is a vacation church school, and that expressional activities occupy so large a place in the program, emphasizes the necessity for a spirit of play. This does not mean that serious work in study and discussion will not be done, but rather that all these activities will be so shot through with the spirit of fellowship and joy that the pupil will be unconscious of the stress usually connected in his mind with the learning or memorizing process. Contests and competitions that develop rivalry and ill feeling between classes, departments or other

[1] "Proposed International Standard for the Vacation Church School," pp. 18, 19. (Copyright by the International Council of Religious Education. Used by permission.)

groups should not be permitted. The program of the school should not make it necessary that some must fail in order that others may win.

"Score 0 to 30 points. Give full credit where careful investigation reveals that a fine spirit of fellowship and coöperation is evidenced in every activity throughout the school. Evidences of ill feeling between groups or of a sense of superiority on the part of some should call for a reduction of the score.

"b. Specific provision for social and recreational life. As a means of promoting the spirit of social fellowship as well as aiding in the development of a complete personality functioning through a strong body, there should be definite and adequate provision for wholesome social and recreational activity as a part of the program of the school. The extent of the program will depend considerably on the provision or lack of it made by other social institutions in the community. There should be definite play or recreational periods for class or departmental groups, so organized as to provide opportunities for the free and spontaneous Christian living. This means that all recreational and athletic events should be carefully planned and supervised.

"Score 0 to 30 points. Allow 10 points for provision of social and recreational life for school as a whole, 5 points for departmental and class groups, 5 points for the participation of the leader in the social and recreational life, 10 points for adequacy of supervision."

This Standard will perhaps find its greatest usefulness as a means for setting ideals for a school and for helping the school to check its own work. It will not have a large usefulness as a means of comparing one school with another. Probably the greatest use-

fulness of a standard is realized when it does become a measuring rod for any school as it attempts to measure its own usefulness. For this purpose the proposed International Standard will have a great value. Schools may obtain copies by writing to the International Council of Religious Education, 5 South Wabash Avenue, Chicago, Illinois.

Summary. The pupils of the Vacation Church School should be grouped on a basis of chronological, mental, and social age into at least four departments providing for children from the Kindergarten through the Intermediate Department. These departments should carry on their programs, building them for the needs of the pupils in the department. These programs should be carefully prepared and a schedule for each day arranged by the individual in charge of the department. These schedules should seek to make a fair division among the different elements of the curriculum. The school must follow some organizational standard but should seek to measure its work in terms of its performance as shown in the development of the pupils in the school.

FOR STUDY AND INVESTIGATION

1. Schedules, or programs, suggested for the Vacation Church School.
2. Build a schedule for one department which will show how all the elements of the program may be integrated.
3. Study the International Standard and measure a school by it. If no school is in session try to remember the one in which you have worked and make an evaluation of it.

CHAPTER IX

THE CURRICULUM

Aim of Chapter. To discover the principles underlying the curriculum, the elements that enter into a curriculum for the Vacation Church School, and how these elements may be combined into a satisfactory curriculum.

The curriculum is one of the most important questions being considered to-day in the field of education. Questions dealing with method are important; the developments in the field of psychology all affect the educational process; but these must all be related in some way to the curriculum and show themselves in it if they are to become effective in the educational process. "Next to the child, the curriculum lies nearest the center of the educative process. Every change in the conception of the end and nature of education has registered its influence in the curriculum more profoundly than in any other factor." [1]

To-day two notions of curriculum are current. The first of these may be called a wider idea of the curriculum; the second, a narrower. The first idea would define curriculum so as to include within its scope all that touches the life of the individual, whether in the school or elsewhere. It must be recog-

[1] Bower, "The Curriculum of Religious Education," p. vii.

nized that all the experiences of any individual assist in his development and hence in his education. To use curriculum in this sense, however, is to take it away from the school and to sacrifice any notion of control.

The second, or narrower, definition of curriculum conceives of it as consisting of all those experiences which may be controlled by the teacher or the school and so made fruitful in the development of the individual toward the goal which has been determined upon. This rules out of consideration as curriculum those multitudinous experiences into which the pupil enters which are beyond any possible control by the school. Even this second idea of curriculum is, as will be seen later, infinitely wider than those ideas which have been current in past educational thinking. In using the term curriculum below the second of these definitions has been always in mind.

Historically the curriculum has been dominated by several different ideas. It is not possible to discuss these here. These various ideas have been presented by many writers on the curriculum and the reader is referred to the discussion in some of the books listed in the Bibliography for a full treatment.

The Curriculum as Knowledge. Probably the idea which has most profoundly influenced the curriculum of religious education is the notion of curriculum as knowledge. This idea, which has had as its corollary that education is instruction, has given us the fixed textbooks with their content of subject matter and has conceived of education largely in terms of the mastery of the content of this material. Only secondary attention has been given to the ability

to use the material so mastered in the actual life of the individual. This is the type of curriculum that is so frequently spoken of as being "material or subject matter centered." It is exemplified by most of the current "lesson courses" used in the Sunday school and also dominates to a large degree the public-school system.

Writing of this theory of the curriculum and of its influence in education, Professor Bower says: "It places knowledge at the center of the learning process. . . . For this reason, while it speaks in terms of adjustment, its focus of attention is wrongly centered. It would make education consist in adjustment to the inheritance of the race. But this is precisely what education ought not to be."[2]

The influence of this theory of the curriculum is clearly seen in those courses and textbooks which present for the learning of the child a history of that which has been, statements of principles that have been worked out in the past to apply to a type of economic and social life that has passed away. In other words, it tends to center the thinking of the child on the past rather than to have him take the past and apply from it all that is helpful to the solution of the problems of the present and the future. One has only to look at most of the current lesson material presented in Sunday-school quarterlies to realize the influence of this notion of curriculum. The books used in many public-school systems show the same tendency. They give a far better understanding of that which has happened in the past in

[2] Bower, "The Curriculum of Religious Education," p. 20. (Copyright by Charles Scribner's Sons.)

the life of the country than they give of the present problems. They are still more deficient in the suggestion of future developments and of the principles that ought to guide in these developments.

While this emphasis on knowledge may not be the central emphasis in present thinking of the curriculum, it cannot be rejected as wholly faulty, at least in the field of Christian education. Here we must look to the historical subject matter of the Scriptures in order that we may find those principles of Christian living that will enable an individual to adjust himself to the present experiences he faces. But we must realize that that which is necessary is far more than a mere knowledge of these principles; they must enter into life in a new way.

Present Notion of the Curriculum. The increasing emphasis in education upon the child and the realization that he must be fitted to live in present-day experiences has been partially responsible for the change of emphasis in the curriculum idea. With this has come the conception of the educational value of the experiences through which the individual is passing. The fact that education is an active rather than a passive process has influenced thinking and has tended to place a great emphasis on the active experiences of the learner in place of his review of the experiences through which other men have gone.

The conception of curriculum which is current today, while it has changed emphasis, does place a great value upon historical subject matter. Its use of the Bible, not as a mere record of the past but as containing principles which it attempts to make controlling in the present experiences of the pupil, tends to make

it a more vital and real book to most pupils than it has ever before been. When the Bible enters into the moving experiences of the pupil it becomes to him a thing of real value in life such as it could not be through mere historical study. The present-day curriculum thus attempts to make the Bible real and vital, for it attempts to put it into a place where it will definitely control conduct.

Facing these developing ideas in the field of curriculum construction, the Committee on International Curriculum has formulated a "Statement of a Theory of the Curriculum" which presents some underlying principles on which curriculum work is to be based. Some quotations from this document will help to present a valuable point of view in this matter.

"II. The Direction of Religious Education

"1. The teaching process concerns itself with the experience of the learner. It begins with experience and seeks to direct and enrich that experience, with a view to the adequate control of conduct and the development of Christian personality.

"2. To assist the learner in securing control of his present experience the instructor has at hand those forms of racial experience preserved in the literature, in the customs, and in the institutions which the race has found to be useful. It is the task of the instructor, in helping the learner to analyze his own experience, to guide the learner in the discovery and use of these racial forms of experience as the means, and usually the best means, of securing control and enrichment of his own experiences. The learning process is a coöperative process. Inasmuch as the

learner is a member of society and will have to participate in the functions of society, the purposes and experiences of the race must have a large part in determining the objectives and materials of the educative process.

"3. Experiences may be enriched

"(1) By helping to bring about situations that are rich in desirable stimuli.

"(2) By helping the growing person:

"(*a*) To see the significance in elements and factors that might otherwise be overlooked.

"(*b*) To lift his responses into more definite consciousness in such a way as to secure reflection upon them and so make them the objects of purposeful choice.

"(*c*) To feel regret at improper and undesirable responses and satisfaction with desirable responses, and so develop desirable responses into permanent attitudes and modes of conduct.

"4. The situations to which responses are secured must be real life situations, involving typical relations, functions, activities, and responsibilities.

"5. These situations must be continuous and capable of indefinite expansion."[3]

Elements of the Curriculum. This "Statement of a Theory of the Curriculum," while it may be modified from time to time, points the way in which the thinking of those who are vitally concerned with

[3] "Statement of a Theory of the Curriculum." (Copyright by the International Council of Religious Education. Used by permission.)

this problem is moving. In a curriculum outlined on this theory it will be necessary to take account of at least the following elements.

The situation in which the learner finds himself. These experiences, some of which may be induced by the teacher, will form the framework, as it were, for the curriculum. These are the ordinary experiences of living which may be expanded and will be expanded as the pupil grows and develops. They will include the experiences incidental to worship, to the playground, to the workroom, to the classroom, and so on. Not all experiences will be of equal value. Many of the detailed experiences of the life of the learner in the school have no particular value for they do not frequently recur in his life. The teacher must be prepared to use, or initiate, such experiences as are of value educationally, because of their range and recurrence. The learner must be helped to analyze his experience so as to understand it. This analysis becomes of importance in the educative process for thus the learner comes to a complete understanding of the meaning of that which he experiences.

Past personal experiences. These enter into the curriculum in helping to determine what will be the response to the present experience. With younger pupils there will be but little past experience upon which to draw. With older pupils this experience will become increasingly rich.

Historical subject matter. The importance of this has been emphasized above and also in the chapter on "Knowledge in the Development of Character." No teacher should ever think that in a curriculum embodying these principles there is to be no place for

knowledge. The record of the race as it has faced its experiences in the past and the record of God's dealings with men continue to constitute a vital part of the curriculum, for this record is a light by which to interpret our present experiences.

The curriculum should have a prophetic element as well. This means that situations should be presented to the class that will involve the application of Christian principles in a way that is in advance of the present experiences of the race. If the curriculum is to lead to a development of Christian life it must not be satisfied with conditions as they are but must be continually seeking to secure a finer type of Christian civilization. This will be accomplished, at least in part, by helping the learner to develop attitudes that are more nearly Christian than those that are displayed to-day.

The teacher becomes a vital part of the curriculum. The teacher is more than a mere passer on of knowledge, he is a vital element in the curriculum. His part is evident in all these elements that have been noted. Through his ideals and understandings the various parts are related and the pupil is guided to arrive at ideals and attitudes. He helps to form right habits. He brings to bear upon the experience the knowledge that will be fruitful in the development of character. The teacher's part cannot be overemphasized, nor can the teacher be too well trained for this part. In fact a curriculum built upon the "theory" quoted above will largely be a success or a failure in terms of the ability of the teacher.

The Goal as an Element in the Curriculum. To these elements of the curriculum there must be added

this: there must be a clear goal in the minds of those who formulate the curriculum and in the minds of those who participate in it as teachers. What is desired is no opportunist teaching which has no acknowledged end in view. Rather what is desired is the use of every legitimate experience of the pupil in order that the goal in terms of his character development may be reached. In surrendering a knowledge goal we must not be in the position of having no recognizable aim at all. Rather, every single thing that is done in the school and every single experience that is used must be carefully tested in order to determine whether it will be of value in arriving at the goal that has been set. Nothing will be used that does not seem to have some relationship to this goal. Merely because an experience is interesting is not a sufficient reason for making use of it.

It is recognized, of course, that such a conception of the curriculum as this does not create new materials or experiences out of which it is to be formed. We have already discussed in previous chapters the experiences, or some of them, that enter into this curriculum. The experiences of worship, of the playground or the shop, the experiences that come in working out problems involved in the organization of the school or in the service of some people in the community or in other lands—all these constitute the experience part of the curriculum. Perhaps an illustration will help to make clear the way in which the experience of the group may be used as a part, at least, of the curriculum for character development. This illustration is taken from "Why Play?" by Edna Acheson.

"'We're not so very popular with the sexton,' thought the teacher as she listened to the story the children told of how he had sent them down from the chapel. 'Do you think it fair to play in the chapel?' she asked aloud. 'Oh, it's so much fun,' was the response. 'You can crawl along the aisles, you can make funny noises, you can hide under chairs, and you can sneak down to base. It's all spooky up there just at dusk.' 'Mr. Low says that our running around up there raises the dust and that he has to dust again after we play.' 'He does?' said some one. 'Do you think it quite fair to add to his work? What time do you suppose he has to begin work on Sunday morning?' asked the teacher. 'I'll bet it's about six o'clock.' 'What would you think of yourselves if you were Mr. Low? Would you be glad when the club day came?' A long pause followed. 'What would your father think of our playing in the chapel?' said the teacher, turning to Eleanor, whose father was a trustee. 'He'd think the gymnasium was the place to play. Things in the chapel wear out too quickly. They aren't bought to play with.' 'We're supposed to use the chapel to worship in,' said Beth. 'It's fun up there but since it causes more work and isn't supposed to be used that way let's quit going up there,' said Bobby who liked things settled. 'Suppose it's best,' said the group, consenting rather reluctantly.

"Jack had been watching things rather closely. 'I've got a new rule,' he announced one Sunday morning. 'It's this! Help Mr. Low. I think we ought to speak to the others about not knocking their chairs over. I stayed last Sunday and helped him to put

them up. Lots of people had just pushed them right down.' 'How much time do you suppose it took to pick one chair up?' asked the teacher. 'Oh,' said Jack, 'you have to stoop and get up. Half a minute a chair, I guess.' There was silence for a short time and some calculations. 'Why, that would be an hour for 120 chairs,' said Sandy, the mathematician. 'Huh?' 'Vantage for the sexton,' thought the teacher, as she watched the faces of her sixteen. And as one of the group replaced all the chairs in order on the next Tuesday she thought: 'Something carried over. Wonder what?' adding aloud, 'Fine, Louise, it's great to leave a room shipshape after our playday.' "[4]

To such experiences is to be added historical subject matter of various sorts and especially that recorded in the Scriptures, to which reference has already been made. Perhaps the new conception of the curriculum comes in the realization of the fact that all experiences referred to above are a part of the curriculum and not something extraneous added in order that the school may be interesting to the pupils. When so conceived the playground and the shop cease to be "bait" and become of the essence of the school. One will not talk then of certain periods of the school as being of less value than others but will seek to use all together that the pupil may come to live in a more Christian fashion with his fellows.

The Curriculum Must Be a Unit. In order that such an ideal may be realized all these activities of the school, mental and emotional as well as manual,

[4] Acheson, "Why Play?" pp. 17, 18. (Copyright by the Westminster Press.)

must form a single unit. Several units may be carried through as the weeks of the school pass, but the curriculum must be unitary. The habit to be formed or the attitude to be developed must be central in all the work of that particular time. One may come back to some habit or attitude and seek to reënforce it at a later time, but the various periods of the day and the types of activity should have a central theme or idea, a central purpose toward which they all tend. The application of this principle will tend to lessen the amount of unrelated work that is so frequently seen in the Vacation Church School. This principle will serve, too, as a test for any curriculum that is to be selected or arranged for the school. It should be rigidly applied if the best results are to be obtained as a result of the effort that is put forth.

The Curriculum Must Be Balanced. Another principle to be followed has to do with the proper balancing of the curriculum elements. Merely to use present experience is not enough. The playground cannot supply the entire curriculum; no more can the consideration of historical subject matter. Important as is the worship it cannot be the whole curriculum. The teacher must be on the alert to see that immediate experiences of the pupil are correctly interpreted in terms of the past experience of the race and that enough of historical subject matter is learned to help to interpret future experiences. The principles that are discovered must be emotionalized through worship and must be given a chance to control future experiences of living and working together. This balance cannot be worked out mathematically although the teacher may want to start out with a schedule for

the day. Probably it is worse to have no schedule than to have a schedule which is so rigid that it cannot be changed. In determining the question of balance one day cannot be taken by itself. A week or a longer period may have to be considered. Probably the best way will be to consider the time that is to be devoted to some one enterprise and balance the elements in this enterprise against one another. This will tend to secure the proper emphases in a way that no other schedule can do.

The Curriculum Must Be Progressive. The curriculum should take into account also the matter of progression from department to department. This means that the teacher will not be under the compulsion of completely developing every experience or enterprise that is used. These will be returned to as they appear in the later lives of the pupils and they will then be helped to a fuller realization of their meaning. In this way the pupil again comes to be central in the curriculum and his developing needs are met and he is helped in his Christian growth.

Available Curriculums for the Vacation Church School. What then of the curriculums for use in the Vacation Church School? Which one shall be selected? Shall the school seek to develop a curriculum to meet its own needs? All these are questions that teachers and committees should ask and should seek to answer. It is neither possible nor desirable to seek here to evaluate the present curriculums that are offered for use. It is sufficient to say that they range all the way from those that are frankly material-centered to those that are striving toward the pupil, or experience, center. Perhaps no curriculum

has been prepared that would fully meet the requirements set forth in the "Statement of a Theory of the Curriculum" quoted above. Many have been developed that tend toward this idea and some that approach very close to it. The committee responsible for the selection of the curriculum of the Vacation Church School should study carefully the available material, giving due consideration to that issued by its own denomination, and select that which seems to be best. In addition to the principles suggested above, or as a summary of them, the following may be suggested as some of the criteria for this selection:

The curriculum should be pupil-centered. This has already been emphasized and need not be further discussed.

The curriculum should be prepared from the modern educational viewpoint. Not only should it be pupil-centered; it should also make a real place for the use of the present on-moving experience of the learner. Its use of subject matter should be such as to help the learner to interpret his experiences and prepare to meet others. It should plan for the use of the life of the school, the playground, the worship, and the more formal class activities in order to develop the Christian character of the individual. In doing this it must not lose sight of the fact that the pupil must be brought into a vital relationship to God through Jesus Christ.

It must make provision for the social life of the school as a part of the learning process. This will be done if the modern educational viewpoint is emphasized.

There must be due allowance for local initiative for adjustment. No satisfactory curriculum can be developed apart from the local situation. There must be due allowance for change and readjustment to meet conditions as they arise.

Many Vacation Church Schools have formed their own curriculums, making use of suggestions prepared by different agencies. There are evident advantages in this process. Such a curriculum may take full advantage of the local situations and make full use of the experiences of the pupils. The disadvantages arise from the fact that building a curriculum is not a simple process, nor so easy as many seem to think. When there is added to this the fact that those who build a curriculum frequently change from year to year the disadvantages are greatly multiplied. Too frequently, also, there is no relationship of ideals or ideas from year to year, so that we have a series of curriculums instead of a curriculum that takes account of the developing experiences and changing needs of the learners. The result is often unsatisfactory on account of lack of unity and continuity. Usually the carefully worked out curriculum prepared by some continuing group is better, even with its disadvantages, than is such an unrelated series of year-by-year curriculums. When a local group desires to experiment in the curriculum field it should take into account a wide sweep of years so that the principle of continuity and progress may be observed. Such a group should also be careful to see that its work is educationally sound and not merely representative of some fad that may be swaying its mem-

bers. Probably the most satisfactory plan is to accept some curriculum and then make such adaptation of it as is necessary for the local situation.

Relation to Curriculums of Other Church Educational Agencies. The curriculum of the Vacation Church School cannot be considered a thing apart from the curriculums of the other agencies of the church. In this respect there is probably the most serious failure to-day. The Vacation Church School has developed apart from other agencies in a very large measure. It has had certain advantages on account of the time of its sessions. Partially on account of these things it has tended to feel that the whole task of Christian education was in its hands. This is, of course, not true. No agency of the Church so far developed is sufficient for the whole task of Christian education. They must work together, all of them setting the pupil at the center and striving to meet his needs.

Probably the best that can be done at the present time is to recognize that the Vacation Church School is one of many agencies working with the child and then seek to find what its share in his Christian training should be. This becomes the task for the local church Council of Religious Education which should face the whole of the curriculum and determine upon which phases of it the Vacation Church School shall place the emphasis. It may say that this school shall seek to guide the experiences of the child which would seem to be fruitful of certain results in character, leaving certain other experiences to other parts of the Church School. Such a plan will be regarded as a step toward the solution of this curriculum problem.

The final solution may be hoped for in the development of a curriculum which is a unit and is integrated around the need of the pupil. Parts of it may then be assigned to various agencies, in which case the Vacation Church School will carry certain responsibilities. Even then there must be a certain degree of freedom which will make allowance for the coming into prominence of experiences and needs that had not been foreseen. But no Vacation Church School should think of itself as having the entire task to perform and so being free to make use of all material without regard to what may be being done elsewhere.

Summary. The curriculum should have as its object the development of the Christian character of the pupil. This means that it must be centered in the experiences of the pupil and use these experiences as its basis. The pupil must be helped to interpret these experiences, understand them in the light of the historical experiences of the race, formulate principles of action, and apply these to new experiences. The curriculum uses the experiences of the learner and the historical subject matter wherein are recorded the experiences of the race and demands that the teacher be able to help the pupil in the interpretation. The Vacation Church School curriculum must make use of these principles and must seek to unify and balance the experiences through which it leads the pupil. In doing this use may be made of curriculums that have been prepared by various groups working together, adapting these to meet conditions as they arise in the school. It is essential if any curriculum is to be valuable that it be organized with a definite goal in view toward which the teacher may direct all his work.

For Study and Investigation

1. The development of the curriculum in the field of general education.
2. Review carefully the "Statement of a Theory of the Curriculum" as formulated by the Committee on International Curriculum. (See Appendix for this entire Statement.)
3. Judge the current Vacation Church School Curriculum of your denomination by the principles suggested in this chapter.

CHAPTER X

THE TEACHERS

Aim of Chapter. To discover the types of teachers needed for the Vacation Church School and their qualifications.

The teacher is as important in the Vacation Church School as in any other educational agency; he is the heart of the school. In many respects the teacher's place in the Vacation Church School is greater than in any other of the agencies of the Church School for he comes into a more intimate association with the pupils and so, by his personality, has a great influence over them. All this makes the selection and training of these teachers a very important matter.

The Teaching Staff of the Vacation Church School. From the point of view of their duties there are at least three groups of teachers and workers needed in the well-organized school. The following grouping is made on the basis of responsibilities in the organized life of the group.

The school superintendent will be in charge of the administration of the school, working with the departmental principals to relate all the work of the school and seeing that all the essential details of the work are carried through. In some cases, especially in

smaller schools, this individual may become responsible for one department of the school.

The departmental principals or teachers will be responsible for the programs of the various departments. In the well-organized school this means that each departmental principal will consider her department as a unit in the entire program of the school.

Helpers will be present in each department to assist the principal in carrying out the details of the program. There may be several groups of helpers—some to assist in the instruction, some to help with the play, and some to help with whatever manual work may be done.

Duties of the Staff. These duties have been briefly hinted at above but may be discussed a little more in detail:

The responsibility for the work of the whole school will rest upon the superintendent. He will be the responsible officer in all meetings of teachers, will supervise the work of the departments in order to see that all the work planned is being carried out, and, in general, will administer the school. He will also be responsible for keeping in touch with the other educational work of the church and for bringing the work of the Vacation Church School into harmony with all the educational plans of the church. In communities where several schools are being conducted the superintendent will represent his school in any plans that may be made coöperatively by these schools.

The superintendent sets the ideals for the school. If his conception of the work to be accomplished is high he can inspire his teachers with this same ideal. If his notion of the value of a Vacation Church

School is low, then it is not likely that the accomplishments of the school will be very great.

He must coöperate with his departmental principals to see that they have all the material necessary for the conduct of the various departments. Knowing the plans ahead of time he can see that necessary arrangements are made for any undertakings that may be in mind. This is not to relieve teachers of the responsibility of preparing for their own work but merely to say that the superintendent carries the responsibility for seeing that no bit of work is hindered because the essential material is not to be had.

Before the school begins the superintendent must work with the committee in charge of the school to select the teachers and the curriculum to be used. In some cases he will be responsible, too, for the training of the teachers. In all cases he will conduct the conferences of the teachers, either daily or weekly, in accordance with the plan of the school.

It is quite evident that the superintendent must be a person with high educational ideals, with a Christian purpose, and with the ability to direct the work of other people. With these qualifications he may weld together the parts of the school into one whole and direct it so that the aim in terms of developing Christian character may be realized.

The immediate contacts with the pupils will be made by the departmental principals or teachers. They are responsible for the work of the various departments of the school.

The plan of school organization will give this group their especial tasks and responsibilities. In some cases the entire program for the day will be in the

hands of the principal. She will conduct the worship service and be responsible for the instruction and the play of her department. In many cases the department will be considered as a large class; in this case the direct teaching will be done by the principal assisted by the helpers for the department. In larger schools the department may be divided into smaller groups for a part of the program; in this case the principal will supervise the work of her department.

In some schools special teachers are used for a part of the work. In these cases the principal will be responsible for arranging her program in such a way as to make the best use of these special teachers. This method of providing for the parts of the school program is usually to be discouraged since it tends away from unification of the work.

In order to carry the work of a department the principal must make careful plans for each day's work. The worship services must be carefully planned; the play and the teaching, formal or informal, must be arranged for; and all the parts must be fitted together so that a worth-while impression is made on the pupil. When the work is being done on the project basis the teacher must have clearly in mind the aims to be accomplished so that the teaching does not descend to the plane of mere opportunism. In all the work there must be kept in mind the interests and needs of these pupils so that they may be served.

Problems of discipline will arise that must be solved. There will be the constant planning that the activity of the pupils may be used in their learning. All these things, and many more, constitute the round

of daily duties which the departmental principal will face if she is really to serve the interests of the group for whom she is responsible. Other things not enumerated here are suggested at various points in this discussion.

The helpers fit into the work of the school as assistants to those who carry the responsibilities. There will be many children with special needs that must be attended to in some way. Help will be needed in memorization, in manual work, in meeting some special problem that arises. Helpers are needed at the piano, in taking the roll, in assisting new children to find their places in the work of the school, and in many other things. If possible there should be a helper for every eight or ten children. These helpers are the assistants to the departmental principal and are to be used by her in carrying on the work. It may be that in the Kindergarten more helpers will be needed than in other departments, in order that the little children may have even closer supervision in their work. The final decision as to number and duties of the helpers must be made by each departmental principal.

The duties of the staff cannot be passed without a word with regard to contacts with the pupils. The work of the teacher cannot be considered in terms of the formal relationships of a school. Especially in the Vacation Church School, with its play and manual activities, informal contacts have a large value. Dr. Kilpatrick has reminded us of the very vital part which is played in teaching by the attitude of the teacher.[1] If the teacher be ever so skillful in formal

[1] See Kilpatrick, "Foundations of Method."

work and her attitude toward the work and the child is unchristian she cannot be a positive force in the development of his Christian character. Certainly there is no place here for the teacher with an uncertain temper, or a grouch, or a careless attitude toward her work. This is not something to be gone through with in the shortest possible time and in a mechanical fashion; it is the teacher's privilege to make all the contacts of the school day count in the real development of the pupil.

Sources from Which the Staff May Be Secured. Where shall we get teachers? This is usually one of the first questions asked when a Vacation Church School is suggested.

It must be confessed that sometimes the question seems hard to answer. Many who "get away" with the scant hour on Sunday cannot possibly hope to carry the full program of the Vacation Church School. But oftentimes the matter is not nearly so hopeless as it seems at first sight. The following represent the most likely sources of supply. The listing does not place them in their order of likely value.

Trained Sunday-school teachers. Most Sunday schools have some teachers who can do valuable work in the Vacation Church School. Many of these teachers have had some sort of special training; others have the training that has come through experience of many years.

If the Sunday-school teacher is efficient she is the best one to use in the Vacation Church School since she has the knowledge of the pupil group gained from contact. Whenever it is possible, therefore, some of the Sunday-school teachers should be used. In this

way there will be a correlation of the work of the two agencies and the pupil will be led to see that the Vacation Church School is not something entirely apart from the year-round work of the church.

It should not need to be said that great care must be used in selecting from the group of Sunday-school teachers. They should be selected, not merely asked to volunteer for this service; and in making the selection the duties of the teachers and the special demands that will be made upon them must be kept constantly in mind.

Public-school teachers, active and inactive. Of course, the mere fact that a person is a public-school teacher does not, of necessity, make her a fit person to teach in the Vacation Church School. Qualities of Christian character are demanded as well as skill and ability. There should be the sincerest sympathy with and understanding of the educational program of the Church and a keen interest in the aim of the Vacation Church School. There is needed, too, an adaptability which will enable the teacher to use the informal method of play and fellowship rather than the all too common formal method of the public school. All these qualities, in addition to the training and skill required in our public-school system, go far toward insuring that good work will be done.

It is often urged that public-school teachers cannot be secured for this work. Experience has proved, however, that whenever the work is put on a high educational level public-school teachers can be secured for the work. Many schools are using these well-trained teachers entirely.

Many times there will be in the community those

who have been trained for school work and have had some experience but who are engaged in other work. For instance, they may be housewives, who can be secured as teachers if paid enough for their services to enable them to hire help in their own homes. This group must be considered as one of the most likely to furnish responsible workers in the school.

College and normal-school students. With the increase of religious-education courses in our colleges college students are entering the ranks of Vacation Church School teachers. Many of our schools in mission centers have for years secured teachers from among this group. Increasingly these students are going to their own home churches to find that a task worthy of their best knowledge and training is awaiting them. Probably the greatest recourse of the church is to be found in these college students. The Vacation Church School comes at a time when they may render service to their own churches which often appeals to them as being most worth while.

While it is to be recognized that not all college students can be used in this way it must also be recognized that many of them can render a most worth-while service if they are given the opportunity. This becomes especially true when the pastor has taken pains to guide his college students into courses in education and religious education that will fit them for work.

The more advanced students of the normal schools offer another source for teacher supply that is frequently overlooked. These young people have had the specialized training for teaching and, in many cases, have had some practice work. If the church

has been faithful in its religious training they may be used now in its teaching work. In some cases the very best of special teachers, when such are used, are drawn from this group.

High-school students will fill the ranks of helpers in many cases.

These young people should be selected with care and given a certain amount of responsibility. If the departmental principal is well trained she may guide their work and so give them experience in the teaching of religion that will be invaluable to them and the church in later years.

The mothers. Helpers are oftentimes recruited from among the mothers of the children in the school. Since it is not essential that these shall be present at every session of the school, it is possible to secure the assistance of many for one or two or more days of the week and arrange a schedule by which there shall always be enough present to carry on the work of the school.

Part-time volunteers. Some schools have found that for one reason or another they cannot secure a staff of teachers who will be present at each session of the school. They have often solved their problem by securing the services of different persons for each week of the school session. This method cannot be recommended but must be recognized as one way of handling the work. In such cases it is essential that the superintendent of the school serve for the full term in order that the work may be bound together into a unit. Whenever a church faces the necessity of thus using a volunteer staff on a part-time basis it must see that careful plans are made and that all

those who are going to work shall understand the full plan, else there is likely to be much unrelated work done.

The employed staff of the church will furnish some workers for the school. It has already been suggested that the pastor or director of religious education may, and often will, act as superintendent. Where there are other employed workers they may be used if their abilities fit them for such service. The Vacation Church School should be recognized as one of the most valuable of the church's ministries in the summer time, thus having the right to call upon the pastor for his time and service.

Training the Staff. The special training to be given the staff of the Vacation Church School will depend, in part, upon previous training. Some of the work will demand training of a type different from that usually demanded of Church-school workers but the fundamental training for all work in religious education is the same.

The superintendent and the departmental principals should have at least the training comprehended in the Standard Training Curriculum. This includes not only a training in the necessary teaching skills but a knowledge of the materials to be used and the specialized methods of dealing with the various age groups. This training may have been obtained through the Standard Curriculum, through other teacher-training work, or through experience. However obtained it is the minimum essential for good work. Other things being equal, the higher the degree of the teacher's training the more efficient will be the work done. The above training is demanded by the

Standard for schools adopted by the International Committee on Education. It is expected, of course, that those working in Vacation Church Schools will have included in their training courses the unit on "The Administration of Vacation Church Schools."

The training demanded may be taken through various agencies:

The Standard Training class or the Standard Training school. The training class is usually organized and conducted in the individual church and operates under the standards of the denomination. These standards are in harmony with those adopted by the International Council of Religious Education. While it may not be possible to secure all the courses demanded in this way, the fundamental courses at least are given in such classes. One of the best preparations a church can make for securing a trained staff is to organize a training class and conduct it faithfully year after year, training both present and prospective teachers.

Standard Training schools operate under standards adopted by the International Council and are conducted either by the denomination or interdenominationally, serving the community.[2]

Special types of training schools are being conducted for the preparation of Vacation Church School workers. These vary from the usual school only in the fact that courses are selected that will be immediately valuable for the workers.

Where communities are planning for Vacation Church Schools on either the interdenominational or

[2] See Educational Bulletins 3 and 4 of the International Council of Religious Education.

the coöperative basis they should plan to conduct a training school as one of their preparations for such work. Suggestions for such schools are to be obtained from the various denominations or from the Director of Leadership Training or the Director of Vacation Church Schools of the International Council of Religious Education. Too much emphasis cannot be placed upon the necessity of providing special training for teachers on the highest possible basis.

The summer training schools conducted by various denominations and also by the International Council provide both basic and special training for this work. While on the same general plan as the school in the community they usually offer a wider selection of courses and better facilities for the doing of the work demanded. In some cases provision is made for experimental work with groups of children.

Training institutes of three or four days' duration have offered some help and have been largely used in the past. While the value of such institutes as a means of becoming acquainted with special plans for the work must be recognized they cannot take the place of training schools. They serve a valuable purpose in arousing enthusiasm and interest in the work but they have not resulted in any very valuable training of workers. Whatever may be the place they will take in the future they cannot be reckoned as a substitute for the definite and detailed study of educational principles done in a Standard Training school. Probably the most valuable type of institute is that one which concerns itself with a consideration of the aims to be reached in the school and with a further consideration of the spirit that should animate

those who undertake this work. The inspirational value may be great; the training value is very small.

Teachers' conferences are valuable as they offer opportunity for the superintendent of the school to gather together his teachers and help them to meet the problems that arise day by day in the work. While this form of training cannot take the place of the fundamental work necessary in advance it can be made of great value. This value will be realized when the superintendent is skilled in the work of teaching and when ample time is taken for discussion of the aims of the work and the problems that arise. Day-by-day conferences should be held for a brief consideration of immediate matters. A one- or two-hour weekly conference for a thoroughgoing discussion of the work should also be planned. If the superintendent has had some of the problems presented in advance and has arranged for their discussion this conference may be very helpful indeed. In the absence of problems presented by the principals he may offer some suggestions out of his observations of the work of the week. The success and value of these conferences will depend, in large measure, upon the skill of the superintendent in planning for them. If they degenerate into a mere discussion of minor details of management of the school they will have lost much of their value. The value of such conferences in supervision work is noted below.

Where the churches of a community are coöperating in their Vacation Church School program, arrangements should be made for extended weekly conferences. Often Monday afternoon is devoted to this meeting. The program may provide for a gen-

eral meeting of all workers in which problems of a general nature may be faced. This will be followed by departmental meetings for a careful consideration of the problems of the departments and of the principles that are to guide in the work. In many such communities provision is made for supervisors in each department. Naturally the departmental meetings will be in their charge and they will be responsible for bringing for discussion some of the matters from their observations.

No matter whether the school is operating alone or as part of a larger whole the advantages of such teachers' conferences should be realized in order that the work may be carried on in the most efficient fashion.

Special Teachers. One of the questions frequently raised has to do with the place of special teachers in the school. Shall the departmental principal be responsible for the entire program of the department or shall there be special teachers, e.g., a music teacher, a craft-work teacher? There are some things to be said in favor of having special teachers. Many times there will be available for the principal of the department an individual who will do excellent work in supervising the group but who cannot carry on some phase of the program. In such cases the special teacher tends to insure that the weaknesses of this individual may be supplemented and a more efficient piece of work done. Again, there is the feeling that one who has specialized in music or handwork can insure that these pieces of work will be carried through more efficiently and in the end larger results obtained.

Against the plan there is the difficulty of arranging for the attendance of these special teachers at the time when they are most needed. The special musical instructor cannot be in all the departments at once and it is not always possible to arrange the items of the program so that she shall be available at the most advantageous times. There is also the tendency of each specialist to feel that her specialty is the most important part of the program. The result is likely to be not a program but a series of overemphasized elements. Again, the unity of the program can be best secured when it is in absolute charge of one person. If we regard the program as a flexible thing it will not be possible to arrange for the special teachers to move from department to department on a fixed schedule that must be followed day after day.

To the author it would seem that the best results will be obtained when people are secured for the position of departmental principal who can carry all the elements of the program in an acceptable fashion rather than when specialists are used for some parts of it.

Shall Teachers Be Paid? It has been generally accepted in Vacation Church School work that the teachers should be recompensed in some way for their services. While not all schools have operated on this basis the principle has been well established.

The question has been raised at times as to why these workers should be paid when Sunday-school teachers are not. One reason is to be found in the amount of time that is demanded of these teachers. Instead of being asked to give time on one day a week they are asked to give at least a half day each day for

a continuous period of five or six weeks. As a matter of fact if the work of the school is to be carried effectively more than a half day is demanded of most, if not all, of the workers. Simple justice demands that they shall be paid for this service.

It is to be remembered, too, that we are asking many people for service in these schools who are supporting themselves or who carry some personal financial responsibility. Where teachers or students are used they usually accept this task in lieu of something else that they might be doing.

Also, the church needs to face the fact that it cannot hope to carry through a program of religious education that makes large demands in terms of time and of training without providing some remuneration for the workers. When prompt and regular attendance is demanded, when time day after day is expected, the church must provide some recompense.

It is not feasible to discuss here the matter of how much teachers shall be paid. So many varying factors come into the problem that no general statement can be attempted further than that which is made in the discussion of the budget of the school. Each committee will have to consider all the elements in its own problem and decide the matter in view of them. Certainly, however, no committee should seek first of all to see for how little it can get the work done.

While we believe that teachers should be paid it should be said that some very successful schools have been conducted with volunteer teachers. This, however, puts a great burden on certain capable and will-

ing people of the congregation which they ought not to be expected to carry year after year.

The Supervision of the Work. The work of supervision of the school will usually be one of the tasks of the superintendent. This should not be considered one of the lesser responsibilities which he carries but rather one of the greater since it is the means whereby many deficiencies of an ill-trained teaching staff may be overcome and the means whereby the work of the school may be unified.

The principles of supervision are discussed in another unit of the Standard Training Curriculum. Each superintendent should have taken this course before undertaking the work of conducting a Vacation Church School.

The task of supervision will require that the superintendent shall visit from day to day in the various departments, staying long enough to make a careful study of what the teachers are doing. The points of strength and of weakness should be noted carefully. These visits must be followed by personal conferences with the workers where the difficulties may be discussed and some program of improvement worked out. To do this well will require tact and patience and a real effort to face all the problems which the teacher has to meet.

A part of the remedial work may be undertaken in the conferences of the workers where the general matters may be discussed. Of course no personal criticisms should be made in these general meetings. They must be concerned with those matters which are of interest to all the workers as they seek to advance the work of the school.

Usually the weakest point in all the educational work of the church is found in the lack of any supervisory program. This need not be true in the Vacation Church School if one of the qualifications demanded of the superintendent is ability really to supervise the work of the teachers.

Summary. The Vacation Church School needs for its work a superintendent, and a principal and helpers for each department. The superintendent will plan for and supervise the work of the school; the departmental principal will be responsible for the entire program of her department. The helpers will be needed as assistants to the principals. These workers may be drawn from the ranks of trained Sunday-school teachers, of public-school teachers, and of college and normal-school pupils. They should be trained for their work and should be paid for it.

For Study and Investigation

1. Make a list of the qualifications you feel to be necessary for:
   a. The superintendent.
   b. The departmental principal.
2. The value of special teachers as over against having the principal carry the whole program of the department.
3. Formulate a training program which you feel would be feasible for your church.
4. Suggest some other ways in which the superintendent may be helpful in his supervisory work.

CHAPTER XI

EQUIPMENT AND MATERIALS

Aim of Chapter. To discover the equipment and the materials necessary to the successful Vacation Church School and to discuss the way to use, in the most satisfactory fashion, what is available.

Equipment will not make a successful Vacation Church School, but equipment has much to do with the ease with which such a school may be conducted and also has a part to play in the educational outcome. While it cannot be reckoned as nearly so important as are skillful teachers, even skillful teachers may accomplish much more if they have the proper physical surroundings and materials with which to work. While both building and materials with which to work may be considered under the general head of equipment it seems better to separate these and to think first of the building, with the various rooms that are to be needed, and the playground space and then to think of the various materials that should be on hand for use.

The Building. We have already presented some of the arguments for the use of the church building as the place for the Vacation Church School. This point of view has been presented and stressed in spite of the fact that many churches are poorly equipped

for educational purposes. Most churches, however, will have rooms that may be used for the Vacation Church School so that this school may be kept in close relationship to the organization which fosters it.

The basic requirement for a school with four departments is that there shall be available four rooms, one for each of the departments. We have presented in a preceding chapter the departmental plan of organization and the desirability of having these departments carry on their full programs on the departmental basis. If this is to be done then there must be a room for each department which can be used for worship, formal instruction, and some of the informal work which should be done.

Of course, it is desirable that these rooms should be soundproof in order that there shall be as little disturbance as possible. When departments must work next to one another without soundproof walls there is bound to be confusion, especially during the worship periods.

But what is to be done when there are fewer than four rooms available for the school? This is the sort of problem that many churches have to face.

The most obvious solution is to conduct a school of as many departments as there are rooms available. This is on the basis that the school should not seek the attendance of children for whom it cannot adequately provide. The effect upon the church and the community will be good, rather than otherwise, if the committee in charge says frankly that there is not sufficient equipment for a Standard school and that the intention is to do well the work that is done.

A second solution may be found in using the pla-

toon system, which is used in some public schools. This might mean that the church auditorium will be used successively by the departments as the place for their worship services. While one department is thus engaged another might be on the playground and still another using some other part of the available equipment. Such a plan as this will require a careful arrangement of a time schedule and has the disadvantage that this schedule must be closely followed day by day. The possibility of flexibility or of prolonging a period in order more successfully to meet some need that has arisen is given up in this sort of plan. It is better, however, to sacrifice such possibilities than to undertake to unite departments.

Another solution may be found in making use of a tent or some out-of-door room or space. The climate will make this sort of solution impossible in some localities, but in certain sections of the country this plan has been followed most successfully. Of course there is the disadvantage of distractions that will make their appeal to the boys and girls. If, however, an arrangement is made whereby the tent is used for certain types of work by each of the departments in turn, some of the difficulties may be overcome.

Other schools have found a building near the church in which a department may meet. This increases the difficulties of the superintendent of the school but does secure the necessary room for the work of the school.

The plan which will be followed in any particular situation where there are insufficient rooms cannot be set forth here. The above suggestions may, however, point the way along which a solution may be found.

The committee in charge should carefully consider all the possibilities and determine upon that one which will permit the school to do its best work in the service of its pupils.

Auxiliary Equipment. In addition to the equipment of rooms necessary for the meetings of departments there are other items of equipment that should be made available for the school. Some of these are to be found in the ordinary church, as they are essential for the work of the Sunday school. In some cases the usual Sunday-school facilities will be inadequate. Each department will need a musical instrument for the successful carrying forward of its work. The worship period, the learning of hymns and songs, some of the physical drill—all these require that a piano or organ be available in the room. If each room is not supplied with an instrument then a schedule for the use of room or rooms so supplied will have to be worked out. The lack of these instruments will many times work hardships upon the teachers and will mean that the best work cannot be done.

Chairs and tables are other items of equipment that are needed. The fixed seats or pews that are found in some churches, even in their Sunday-school rooms, constitute very inadequate equipment with which to work. There will be the necessity in some of the departments for the rearranging of the seating from time to time as various types of work are undertaken. There will be writing to be done, drawing to be undertaken, and various other things that will require that the pupils shall have tables on which to work. It is not necessary that these be of the finest type or of the best quality, but it is essential that some provision be

made for this work. In some cases where tables have not been available lapboards have been used. These may be made by cutting up pieces of wall board, thus providing each pupil with a surface on which to do the work required.

Many schools have found that a moving-picture machine is a most valuable adjunct, but it is not to be expected that such a machine can be made available in each school. Many other schools have been able to afford stereopticons so as to make use of slides on various subjects. Pictures of the Holy Land make the Bible and its stories more vivid. Pictures of other peoples help to bring them nearer to the pupils and so help to create the attitude of good will. Missionary pictures can usually be obtained from the denominational mission board. Oftentimes the hymns to be learned are written on slides and so placed before the children. If the departmental principal has available the material for making slides a lantern will open many possibilities of interesting instruction. Materials for making slides may be obtained from moving-picture theaters or from supply houses easily available to every community. If the lantern is equipped to project from opaque objects it is much more valuable for it means that magazine pictures, post cards, and other objects are available for use with little or no expense. Often a group working out a project will want to bring some of its discoveries to the entire school; such a projector is then most valuable. It should always be remembered that the experience of pictures opens a wider world and brings a clearer impression than the mere experiences of hearing can ever do.

Because of the longer school day certain provisions must be more adequate in the Vacation Church School than are demanded by the Sunday school. Ample provision of toilet facilities must be made. A survey of available facilities should be made before the school is started and additional provision made if such is deemed necessary. These should be so arranged as to be accessible to the boys and girls on such a basis that embarrassment or more serious difficulties may not result.

An adequate supply of drinking water should be provided. The ordinary sanitary precautions should be taken in providing individual drinking cups. The school should not tolerate anything that violates the laws of health or that tends to vitiate the fine habits it attempts to instill. There is little use in talking of good habits of health and living unless such provision is made that these habits can be exercised in the life of the school itself. Some schools teach the children how to make their own drinking cups as one of the first bits of work undertaken. Certainly this may have great value if the school does not feel that it can undertake to supply these cups in sufficient quantities for the use of the pupils.

Playgrounds. The value of play as an agency for the development of character has been discussed elsewhere. Provision for play is a part of the equipment, provision that should be made by each church. This provision will be much easier for many country churches to make than for city churches, but the latter should recognize that however valuable their grass may be their children are more valuable. Even though playgrounds may be available and the children may

be using them in the afternoon hours, each Vacation Church School should have some facilities for play. When no outside space is available some room should be set aside in the building and arranged for the play of the school. Here, under some supervision, the children should spend part of each session. Many times some group working on a project of friendship toward other peoples will want to go to the playground to try some of the foreign games in order to feel a sense of relationship to the children of these lands. Oftentimes the departmental principal will want to send her department there for the working out of some part of the program that needs more space than is provided in the departmental room. It is not possible to say how the need shall be met in each case, but it must be emphasized that each church should make some provision for the play of those who are enrolled in the Vacation Church School.

Materials. In addition to the equipment of rooms, auxiliary equipment, and playground space, there are certain other items that must be available for the carrying on of the school. For the sake of convenience these items are grouped under the general head of materials for use.

The teachers must have in their hands certain materials that they will need. These will include all the books that are used in the curriculum, whether they are lesson-course books or books that furnish source materials. Books of stories, of missionary information, of suggestions for handwork should be made available. Hymn books, sources for use in building worship services, and the like, will be a necessary part of the material equipment of each department.

Some of these books are listed in the Appendix. Many other items will suggest themselves to each departmental principal and should be made available. While this sounds like a long and very expensive list no school will find it to be such, and if the materials are carefully kept from year to year the expenses will be small after the first few years. Many churches already have most of this material in their libraries of religious education.

Pictures will be needed, too, for use in the teaching process. Some of these should be large enough for the entire department to see readily. They need not be expensive but should be copies of the very best pictures. Many of the magazines carry from time to time beautiful copies of the classic pictures as well as copies of more modern works of art. Many schools will want to have available sets of Bible pictures and sets of pictures showing the life and activities of peoples of other lands. The teacher will need to study beforehand the probable development of the curriculum in order that the necessary pictures may be available when needed. Pictures may be obtained from many school-supply houses or from the denominational publishing agencies. Some sources are listed in the Appendix.

Suitable pictures should be provided for the walls of the rooms in order that they may be continually before the group. These should be carefully selected for their value with the group which is to work in that room. If this means that some pictures should be removed, that can be done temporarily at least. Due care should be given in selecting these pictures so that they shall carry some ideal to those who see

them day after day. Many pictures that are suited for use in a Junior or an Intermediate Department room would be utterly unsuitable in a room for the Kindergarten Department. These pictures should be so hung that they are within the normal range of the eyes of the pupils. In many Church-School rooms the pictures have no value, or very little, because they are hung where they are seldom seen by any of the pupils. This proper selection of pictures and proper hanging does not involve any additional expense but does involve some thought and care on the part of those responsible for these matters.

In thinking of pictures to be used in teaching one should not forget the stereoscope and the pictures for use with it. These have value in that they may be handled by the class and in that because they give depth to the picture they give a much better idea of the actual scene than can be conveyed by the ordinary drawing.

Each room should have a blackboard available for use. The teacher will often wish to use this for making sketches or for presenting some item that needs to be seen as well as heard. Various items of the program can thus be presented for those children who can read. The uses of the blackboard are almost without number. These boards need not be expensive. If none is available a piece of wall board and some slate paint will remedy the difficulty. If, in addition, some Intermediate boys are set to work the lack may be speedily remedied in a most satisfactory manner. Furthermore, there is the character value that accrues when a group has produced something that can be used for the sake of the school as a whole.

Some material which will put the music to be used before the department will be necessary. There has been much discussion as to whether or not it is best to place hymn books in the hands of the pupils. It would seem that this is probably wise with the Juniors and Intermediates but not necessary in the Primary Department. Many schools have not felt that they could afford to supply hymn books, and many principals have found that no one book contains all the hymns they want to use. This problem has been solved by presenting the words of the hymn to be learned on some form of chart. These charts may be made by the principal, or by some of those helping with the school, and displayed before the department for use. The necessary materials are a roll of plain paper, a lettering brush, and some lettering ink. With these satisfactory charts may be made. Some schools have used more elaborate devices; some have made use of the stereopticon and hymn slides. Any feasible device may be used. It is likely that, with the development of graded hymnals, more and more the schools will want to place the hymn books in the hands of the pupils that they may become accustomed to using them in their services.

Maps will be found desirable for use with some of the departments. Many churches have at least one set of Bible maps. These may be used as needed. Often a map of the world will be needed, especially if any missionary projects are to be undertaken. The question of what maps are to be used will have to be determined by the principals on the basis of the work they intend to do. These can then be secured in sufficient time for their use. There is considerable value

in having a missionary map constantly before the pupils so that from time to time attention may be called to it and that which it represents.

Bibles should be available for the use of all the pupils from the Primary Department up. Certainly the Vacation Church School should seek to make the pupils familiar with this Book, and to do this, copies must be placed in their hands. It is not advisable to have each child bring his own Bible, so Bibles must be a part of the equipment of the schoolroom. Many churches will have a sufficient supply in their Church-School rooms; others will have to purchase a quantity for the use of this school.

It is not possible to suggest in any detail what materials will be necessary for the handicraft work the school will undertake. Schools working on some particular project will need certain types of materials; other schools working in different ways will need materials of an entirely different character. The principal should have thought through carefully the types of work to be undertaken so that she may determine something of the kind and quantity of materials needed. Perhaps nothing will do more to cause difficulty in managing the school than to be faced with a shortage of some necessary material at a critical point in the program. This, again, calls not so much for expense as for care and thoughtfulness on the part of responsible people. Much of the material needed for most of the work to be undertaken can be obtained locally. This is true especially when the group is not working on some form of elaborate handicraft but rather on some simple project. Careful planning will usually result in reducing the expense

for materials to an absolute minimum as waste material may often be used in the work.

This list of materials needed does not pretend to be exhaustive, nor is it supposed that all schools will have to purchase everything mentioned. The list merely presents some of the most necessary things and will, perhaps, point the way to securing that equipment which will aid in doing the best type of work.

Materials may be secured from many different sources, some of which are listed in the Appendix. An attempt should always be made to secure most materials locally. The various denominational publishing houses can supply certain of these items and can suggest sources from which others may be obtained. Further information can be secured from the International Council of Religious Education, 5 South Wabash Avenue, Chicago, Illinois.

It should be clearly understood that materials are but tools that are to be used in furthering the success of the school. Many schools have accomplished great results with meager tools; no school should think that many or few tools will insure results.

Summary. The church should make available such rooms and other equipment as will give the teachers an opportunity to do the best work of which they are capable and will insure for the pupils opportunity for their Christian instruction under the best of circumstances. No church should spend money uselessly merely to have every piece of equipment that may be suggested, nor should any church handicap its educational program through the lack of materials which it can supply.

For Study and Investigation

1. Review the physical equipment of your church and note what may be lacking for the Vacation Church School.
2. What pictures would you want on the walls of the Junior Department?
3. Take some Vacation Church School curriculum and determine the materials which should be made available to the teacher who uses it.

CHAPTER XII

SOME PROBLEMS OF ADMINISTRATION

Aim of Chapter. To present some of the administrative problems of the Vacation Church School and to suggest some possible solutions.

Previous chapters have dealt with the place of the Vacation Church School in realizing the aims of religious education, have considered the organization of the school, and have made some suggestions relative to the curriculum and the conduct of the program. There remain for consideration in this chapter some of the problems that will be faced as one attempts to conduct the school. Careful selection of teachers and curriculum is essential, but if the school is to be successful it must also be well administered. Certain problems of administration will be faced by the school superintendent and his departmental principals as they conduct the school from day to day. Some of these are inherent in the local situation; some are common to all schools. The former cannot be considered here; only the more important of the latter are presented.

The Enrollment of Pupils. Every school will be faced with the necessity of enrolling pupils. How best to do this, what forms to use, how to care for en-

rollments from day to day—these are some of the questions that have to be faced.

First, it is desirable to have a registration of pupils before the school begins. It will not be possible to have every pupil enrolled, but as many as possible should be known to the superintendent before the first session. This will enable him to care for those pupils who may be coming, to provide sufficient equipment and to secure enough helpers. Many schools have suffered because they were not prepared to work the very first day and carry on without the confusion that is always attendant upon insufficient preparation. The results have been detrimental to the morale of the school and have constituted a handicap that had to be overcome later.

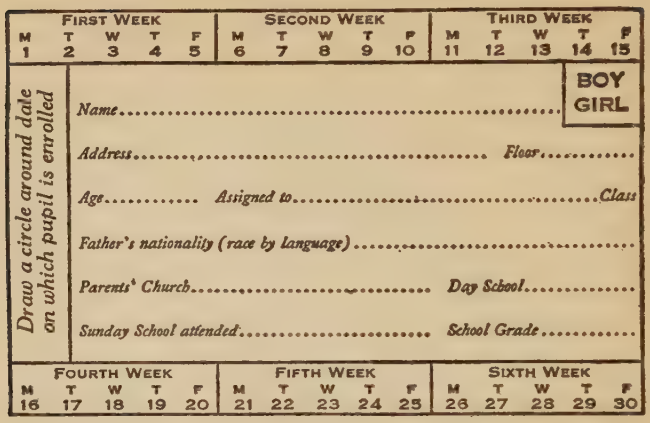
One method of securing preschool enrollments has already been discussed in connection with the advertising of the school. This consists in the simple expedient of sending enrollment cards to all the children enrolled in any of the educational agencies of the church and asking that they be returned at a fixed date. As has been suggested this also makes it possible to give definite information to parents relative to the purpose and standards of the school. This plan will not reach some pupils who should be enrolled, but it does secure the enrollment of the larger number of those who will be in attendance. Where the school is being conducted as an interchurch enterprise this will involve sending information to all those from the various interested churches whom it is expected to enroll. Then on the first day of the school it will be necessary to provide for enrolling only

comparatively small percentage of those in attendance.

Such a plan may not be considered feasible in many situations. Where it is not, provision should be made for enrollment on the Friday or Saturday before the school opens. General announcement may be made of this fact, a force of helpers can be secured for taking the enrollments, and the superintendent can know a short time in advance for how many pupils he must provide.

When neither of these plans is possible some plan must be made for enrolling the children on the first day. Probably the simplest plan is to have the entire group assemble in a common room, divide them roughly into departmental groups, and send them to the departmental rooms for the actual enrollment. Here there should be extra helpers, familiar with the plan to be used, who will fill out the cards for the children. With the older groups it may be possible to distribute the cards, tell the pupils how to fill them out, and have them brought to the helpers for checking. Of course this plan means that many cards will be improperly filled in with poor writing. This usually means that time will be lost in later keeping of records. Probably the best form to use for school records is that which provides on a single card for information relative to the pupil and his parents and for the attendance records. Such a form is presented herewith.

The information asked for on this card is probably the minimum which the superintendent should have in order to classify the pupils properly and in order to give the necessary information to the church



authorities. Many schools will want some other information. They may build their own forms to suit the local condition. Experience seems to show the wisdom of the form, however, which provides for all the record of each pupil on one card. Usually two colors of card are used, one for the boys and another for the girls. This simplifies some of the record-keeping.

When pupils enter after the beginning of school they should be sent immediately to the desk of the secretary to be enrolled and assigned to a department. This will require that for the first week additional force should always be assigned to the secretary's desk in order that there may be no delay in this enrollment.

The Attendance Records. All schools should keep accurate records of the attendance of pupils. Two methods have been generally used and found successful.

In smaller schools a secretary in each department, who knows the children, is responsible for marking this record. The roll is not called; rather the secretary marks attendance as she recognizes the pupils. This method is successful only when the school is small and the pupils all known to the secretary.

In other schools, especially larger schools, each pupil is assigned a number, which he gives as he files past the desk of the secretary. When a child forgets his number he drops out of line and later gives his name to the secretary. This plan has some disadvantages that are readily apparent.

Many other plans have been developed. Each school should consider the matter carefully, decide upon the plan which seems most usable, and follow it. Only two cautions are to be observed: some plan should be followed and the "calling the roll" system should not be used. Whatever the plan is it should be determined upon before the school begins and not left to a chance working out.

Preparing for the First Day. Every possible preparation should be made before the first day of the school. Enough problems that have not been foreseen will arise without leaving to the last minute any of those that can be prepared for.

Adequate preparation will demand that considerable time has been spent by the superintendent and his faculty in going over all the plans for the work and in considering all the questions that can be foreseen. Probably two or three meetings will be required for this. A preliminary meeting may raise questions which will require some investigation and study that they may be properly decided. Time spent

before the school opens is always conducive to smooth running and efficient work. It is probably not too much to say that no school can hope to be successful unless careful consideration is given to all the plans ahead of the actual work.

Certain definite matters must be decided. Each department principal must know what room she is to use, how many helpers she is to have, what the equipment of the room is, and, if possible, about how many pupils she should expect.

Sufficient equipment should be on hand to begin the work and to carry through the program for the first day at least. Plans for the use of this equipment should be carefully made. It should not be necessary on that first day to go outside the building for a single thing that has been overlooked or forgotten.

Even though a very free type of curriculum is to be used the teachers should have provided the plan for the first session. This should be talked over so that the superintendent may be sure that worth-while work is to be done and that the plan will provide for carrying on into other and valuable enterprises.

The spiritual preparation of those who are to carry this work should not be overlooked. Every teacher and officer should be brought to realize the tremendous significance of that which they are preparing to do and all in the group should be led to a sincere dedication of themselves to the high ideals which are set before them. While the preparation for the mechanics of the school is important the overwhelming necessity for spiritual preparation must be recognized.

The First Day of the School. What will be the

effect of the first day upon those pupils who come? This becomes a question of outstanding importance when the effect of first impressions upon the mind of the child is recognized. Disorder and carelessness now are likely to be reflected each day of the session. If careful plans have been made the school may start on time and in an orderly fashion. Even though previous enrollments have not been taken such a plan of enrollment as that suggested above will insure that this may be handled expeditiously and without undue confusion. It will be far better to let some of the necessary information go until a later time than to have the pupils in an uproar for a considerable period in order that all records may be completed at the very beginning. Order will come in response to planning and thought on the part of all the responsible leaders.

As has been suggested the teachers should be prepared to do a full day's work the first day. It may be that the plans which are followed on this day will not be the same as will be followed on succeeding days, but a program should be arranged which will be both interesting and helpful to the pupils. To interest the children at the very beginning means to have them return and bring others with them the next day. Here, as in most enterprises, so much depends upon making the pupils feel that they are receiving that which is interesting and helpful from the very beginning. This cannot be done if the teacher decides to wait and see what happens when the group comes together. She must arrange to have happen that which she wishes to use toward the accomplishment of the aim of the school.

All this means that the first day determines whether the set is toward a successful school or away from it. Especially if it happens to be the first school for a community many pupils will come wondering what it is all about and ready to take their cue from what happens at the very start. If there is no discipline, no worth-while program, no plan, there is a handicap which it may take days to overcome. The first day had better be the best day, the most carefully planned, rather than the reverse.

Preparing for the Work of Each Day. It is not assumed that each day will be prepared for apart from other days. There are, though, certain preparations that must be made from day to day. One of the duties of the superintendent will be to see that these preparations are made. These will involve such matters as a working through by each departmental principal of the worship services for the day. Perhaps the pianist must go over these with the principal in order that she may understand them, perhaps the whole force of departmental helpers will need to work through the form which is to be used in order that they may guide the participation of the pupils. Materials to be used in the manual work must be prepared; games must be planned for the play. The subject matter to be used, memory work and story material, should be considered by the group so that each member may have a clear understanding of the program for the day and of the goal toward which the day's work is to tend. All this preparation can be made after the school has adjourned for the day. A few minutes may suffice at one time; some days a longer period may be required. Some of the prepara-

tion may also have to be made before the school begins each day. These are questions which have to be decided locally. The point to be stressed is that definite preparation should be made each day for the work that is to be done.

The Workers' Conference. While the workers in each department have a daily conference to consider the problems of the day and to plan for the next day, the workers of the school should meet at least once each week to study the work of the whole school. When there are few teachers there may be daily conferences; when many workers are used they will probably want to give one afternoon a week to a long conference and then have shorter meetings at other times. Plans for the whole school will be discussed here. The work will be reviewed and the departments may check from time to time on the results which they seem to be securing in their work. This will be the time when the superintendent will present plans for discussion and when the entire work may be unified. No school can carry on its work in a unified fashion without regular and frequent conferences of the entire staff.

Where the school is in a city, coöperating with a number of other schools, provision should be made for the attendance of the workers upon the community-wide conference of Vacation Church School workers. Here again there will be a discussion of common plans and problems and a consideration of the religious impress which the schools are making upon the child life of the community.

Whether the conferences are for one school or for a group of schools, the person in charge should make

careful plans for these meetings. They should no more be left to chance guidance than should the work done in each department. While ample time should be given to the discussion of questions and problems the person in charge should always have in mind a definite goal and be prepared to lead the conference toward it.

The Teachers' Prayer Service. Many schools have arranged for having a few minutes before the beginning of the work of the day set aside for conference and prayer by the teachers. Objection is sometimes raised to this plan on the ground that the teachers should be on the school ground supervising the pupils as they come early. There is force to this objection but it loses its chief weight when there are a sufficient number of helpers for them to care for the playground in schedule so that the majority may have the few minutes together. This plan has the decided advantage of helping to give a necessary spiritual preparation for the work of the day. Perhaps a better arrangement is to have a service for all the workers after the close of each day's session. This time may be brief but it is certainly essential to the work of the school. A few minutes of quiet communion can do much to smooth difficulties and solve problems.

The Discipline of the School. One of the criticisms most frequently heard of the Sunday school is that it fails to maintain discipline. The maintenance of discipline becomes one of the problems of administration in the Vacation Church School. The varied program, with the consequent necessity for change from place to place, the playground, the workroom

and the larger group thus thrown together, all tend to make this a problem which demands the serious consideration of the superintendent and his principals.

Discipline is usually best cared for by forethought in the arrangements made for the group. If some teachers are always present before the pupils arrive one of the most difficult situations is overcome. Most disciplinary problems arise when pupils are at the school with nothing to do and with no supervision. Even one leader who can direct the play of early comers will be a great help.

The necessity for careful planning has already been stressed. When the entire period is arranged for there will be little desire or opportunity for trouble. When these plans have taken into account the interests of the pupils and really call for some fruitful work, the problem of discipline practically disappears. The interested, busy pupil does not present a problem.

The organization of the school may be made fruitful in solving problems of discipline. This organization has already been discussed from another point of view. Pupil traffic officers will help to control the movement of the group from place to place so that it may be orderly. Other pupils may help to care for playground problems. Various plans may be worked out whereby the pupils may be brought to self-reliance and may also help in securing the order which is necessary for the work of the school. Teachers must not expect, however, that the pupils can do all that is to be done. Unless they participate with the pupils in all the life of the school they may expect trouble to develop. With all the precautions that may be taken some individuals will be found in most schools

who will constitute a problem. Then the teacher is faced with a situation that will demand all her resources. Such pupils must be studied and every effort made to fit them into the school group. There is usually some reason which may be found for misbehavior. To find the reason will take patience and care on the part of the teacher and will frequently demand home coöperation. Of course no rules can be laid down for handling such cases; each problem must be faced as it arises and solved in the best possible fashion. No pupil should be permitted, however, to disrupt the entire school. It is better to sacrifice one pupil than to spoil the entire work.

It must always be realized that discipline is essential not for the comfort of the teachers but for the sake of the pupils. They are accustomed to certain demands in the public school and it is not likely that their respect for religion will be increased by permitting a laxity in the Vacation Church School which is not permitted in their public-school rooms. Teachers must further realize that discipline in its finest form is not the result of some authority which has been vested in the teacher. Rather, it is the result of a sympathetic understanding of the pupils and of cooperation with them in meeting their needs and interests and providing carefully planned employment for each moment of schooltime.

The Care of School and Church Property. That this is a problem is evident to anyone who has had occasion to visit Vacation Church Schools or to inspect church property. Dog-eared books, broken furniture, misplaced equipment—all these are proofs of this problem. It must be faced and solved else at

least one of the by-products in character will be evil. Again, the pupil who is permitted thus to show disrespect for the property of the Vacation Church School is being taught to show disrespect for the other things for which the school stands.

How shall the problem be met? First, by the teachers themselves showing respect for the property of the school. Many teachers are guilty of gross negligence in the example which they set to the children. It is certain that this negligence will be reflected in the actions of the pupils. It is not necessary to specify here ways in which this is shown; it is only necessary to suggest to teachers the exercise of due care. Second, by providing as good equipment as is possible. If the hymn books have been abused substitute for them some that are in better condition and then try to inspire in the group pride in keeping them in this condition. Sometimes the group may have a part in buying the equipment which it will use; usually this will result in an increase of care in the handling of it.

Have a definite place for all material and insist that it be returned there when not in use. Boxes provided for work and shelves for books will help to instill a spirit of order and care that cannot be secured when everything is piled up in a helter-skelter fashion.

As the work of the school progresses the group may make some rules relative to the handling of equipment. When such rules are made they should be observed by all. The teacher may have to remind the pupils of them; usually force of public opinion will do the rest. We must remember that the primary concern is not for the property but for the effect upon

the lives of the children of the way in which they handle this property. This concomitant learning has such tremendous effect that we do not dare overlook it.

The Final Report of the School. Every school should make a final report of the statistics of the work to the church and denomination of which it is a part. The superintendent should know in advance what reports are to be made and should carefully prepare for them and forward them immediately after the close of the school. The report to the individual church may well contain more than statistics; it may present some statements of the results sought and achieved so far as they are observable. All this will help to keep the school and the church closely related, to the definite good of each. Oftentimes there will be facts with regard to pupils or the homes from which they come that should be reported in detail. All this will have to be determined by the local situation.

Most denominations are anxious to have reports of the schools conducted under their auspices. Usually certain forms are prepared for these reports. The careful superintendent will always arrange to make reports as soon after the close of the school as is possible and will be conscientious in seeing that these reports give full details. Such coöperation is much appreciated by those who have the responsibility for general supervision of this type of work.

The Closing of the School. What report of the school shall be made in other form than mere statistics? These may be of interest to the officers of the church but what can be done to interest the parents of the children?

Many answers have been attempted to this question. Some schools have presented programs in which they have emphasized the amount of memory work that has been accomplished. Others have exhibited the handwork of the pupils. Others have tried almost every form of "closing" that may be imagined.

It is desirable to make some sort of presentation of the work of the school to the parents and other interested people. What this shall be may be determined by the work that has been done. Many schools have found that a presentation of a simple pageant, with the worship part of the period led by the pupils, is most effective. A statement may be made relative to the work that has been undertaken, the ideals of the school, and, perhaps, some of its accomplishments. A simple program such as this is usually effective and may be productive of a greatly increased interest on the part of all present in the great task of the Christian training of boys and girls.

The Conservation of Results. The conservation of the results of the Vacation Church School is not only a problem of the administration of the school but also a problem of the administration of religious education in the church itself. The proper preparation of the report of the school is one step in the conserving of results. This will mean that information gathered by teachers relative to unchurched children, to those who should be brought into the membership of the church, and to home conditions, is placed in the hands of the pastor and proper officers. Thus they are able to follow up and make individual conservation of results.

Reports on the ability of workers should also be

made. Often the Vacation Church School reveals able workers who were previously unknown. Also, some young people will be discovered to have leadership ability that should be developed and used. All this should be reported and then carefully followed up and used by church authorities.

Plans should also be made for carrying over the interest of the children not only to the Sunday school and church but to a week-day school if none has been in existence. The Vacation Church School should show the church some of the opportunities to be realized in a more adequate amount of time given to religious education. Church officers must honestly face these opportunities and see if they cannot be conserved during the winter months in some form of week-day instruction. If it is impossible to have a week-day school, in schooltime, it may be possible to secure the attendance of children after school or on Saturday. Some of the most valuable conservation work has been done in so-called continuation schools held on Saturday morning.

Whatever the plan followed, the interest and value of the Vacation Church School should not be frittered away; it should be conserved and used for the religious training of boys and girls.

Summary. Many administrative problems are faced in conducting a Vacation Church School. Most of these may be successfully solved if a sufficient amount of time is expended in careful and prayerful planning. When plans are not made in advance the problems are usually not successfully met and the reaction on the pupils in the school tends to discredit the direct teaching which is done.

FOR STUDY AND INVESTIGATION

1. The possibilities of advanced registration of pupils.
2. Determine the way of keeping attendance records best suited to your school.
3. Study some problems of discipline and determine how best to meet them.
4. Determine how the work of your school may best be presented to your church.
5. The conservation of the work through some type of week-day school. What type is most available in your community?

APPENDIX

SOME HELPFUL BOOKS

Bailey, A. E., "The Use of Art in Religious Education." Abingdon Press, 1922 ..... $1.00

Baker, E. D., "The Worship of the Little Child." Cokesbury Press, 1927 ..... .75

Baldwin, J. L., "Worship Training for Juniors." Methodist Book Concern, 1927 ..... 1.00

Betts, G. H., "The Curriculum of Religious Education." Abingdon Press, 1924 ..... 3.00

Betts, G. H., "How to Teach Religion." Abingdon Press, 1910 ..... 1.00

Bode, B. H., "Modern Educational Theories." Macmillan, 1927 ..... 1.80

Bower, W. C., "The Curriculum of Religious Education." Scribner, 1925 ..... 2.25

Bower, W. C., "The Educational Task of the Local Church." Bethany Press, 1921 ..... .60

Cather, K. D., "Religious Education Through Story-Telling." Abingdon Press, 1925 ..... 1.00

Coe, G. A., "A Social Theory of Religious Education." Scribner, 1917 ..... 1.75

Coe, G. A., "Law and Freedom in the School." University of Chicago Press, 1924 ..... 1.75

Dewey, J., "Democracy and Education." Macmillan, 1916 ..... 1.40

Fiske, G. W., "Purpose in Teaching Religion." Abingdon Press, 1927 ..... 1.75

Grice, H. L., "The Daily Vacation Bible School Guide." Southern Baptist, 1926 ..... .75

Gulick, L. H., "A Philosophy of Play." Scribner, 1920 1.60

Jones, Mary A., "Training Juniors in Worship." Cokesbury Press, 1925 ..... 1.00

Kilpatrick, W. H., "Foundations of Method." Macmillan, 1925 ..... 2.00

Lee, Joseph, "Play in Education." Macmillan, 1926 1.80

Meriam, J. L., "Child Life and the Curriculum." World Book, 1920 ..... 3.60

Meredith, W. V., "Pageantry and Dramatics in Religious Education." Abingdon Press, 1921 ..... $1.00
Miller, E. E. (Lobingier, E. M.), "Dramatization in the Church School." University of Chicago Press, 1923 1.25
Myers, A. J. William, "What Is Religious Education?" Hartford Seminary Press, 1925 ..... 1.00
Overton, Grace S., "Drama in Education." Century, 1926 ..... 2.50
Powell, W. T., "Recreational Leadership for Church and Community." Abingdon Press, 1923 ..... .80
Shaver, E. L., "The Project Principle in Religious Education." University of Chicago Press, 1924 ..... 1.50
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STATEMENT OF A THEORY OF THE CURRICULUM [1]

I. THE OBJECTIVE

The objective of religious education from the viewpoint of the evangelical denominations is complete Christian living which includes personal acceptance of Christ as Saviour and his way of life, and, under normal circumstances, membership in a Christian Church; the Christian motive in the making

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of all life choices, and whole-hearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles.

II. THE DIRECTION OF RELIGIOUS EDUCATION

1. The teaching process concerns itself with the experience of the learner. It begins with experience and seeks to direct and enrich that experience, with a view to the adequate control of conduct and the development of Christian personality.

2. To assist the learner in securing control of his present experience the instructor has at hand those forms of racial experience preserved in the literature, in the customs, and in the institutions which the race has found to be useful. It is the task of the instructor, in helping the learner to analyze his own experience, to guide the learner in the discovery and use of these racial forms of experience as a means, and usually the best means, of securing control and enrichment of his own experiences. The learning process is a coöperative process. Inasmuch as the learner is a member of society and will have to participate in the functions of society, the purposes and experiences of the race must have a large part in determining the objectives and materials of the educative process.

3. Experiences may be enriched

(1) By helping to bring about situations that are rich in desirable stimuli.

(2) By helping the growing person:

(*a*) To see the significance in elements and factors that might otherwise be overlooked.

(*b*) To lift his responses into more definite consciousness in such a way as to secure reflection upon them and so make them the objects of purposeful choice.

(*c*) To feel regret at improper and undesirable responses and satisfaction with desirable responses, and so develop desirable responses into permanent attitudes and modes of conduct.

4. The situations to which responses are secured must be real life situations, involving typical relations, functions, activities, and responsibilities.

5. These situations must be continuous and capable of indefinite expansion, so they will be suited to the limited experience of the little child and yet, as growth proceeds, will increasingly include the fundamental interests, functions, and responsibilities of the best adult life.

III. SUBJECT MATTER

1. Subject matter of study should include not only historical and racially systematized knowledge but also problematic life situations to which actual responses must be made. Subject-matter outcomes should analogously include habits, attitudes, ideals, skills, involved in responding to situations as well as permanently systematized knowledge.

2. Knowledge arises within experience. It has its origin in the activities of individuals and of groups and its motivation in the furthering of their activities.

3. The primary function of information is to enable individuals and groups to understand their experience and to control it.

4. The accumulated stores of systematized experience are sources to which the learner should be directed for help in securing the knowledge required to interpret and control his own personal experience.

5. The various forms of religious literature are valuable for religious education because they record the experience which men have had of God and of spiritual values. The Bible is the incomparable source of such material.

6. Not all of this experience is of equal educational value. Discrimination must be made with reference to:

(1) The degree to which the various ethical and spiritual levels of the religious experiences recorded in these materials approach Jesus' interpretation of life.

(2) The developing interests and capacities of the individual.

(3) The religious needs of various types of individuals and of various groups and environments.

IV. CURRICULUM AND METHOD ARE INSEPARABLE

1. Since subject matter is implicit in all the activities of the school, the school organization should, accordingly, provide for selecting experiences essential to Christian conduct. To this end the procedure of the school should be, as nearly as possible, that of a Christian community in which the growing persons increasingly participate.

2. Method should be determined by the manner in which knowledge emerges from experience and reënters experience as a factor of control in interpreting and giving direction to it. Therefore, subject matter and method are inseparable.

3. Method is to be conceived in terms of its effectiveness in developing the various conduct controls and of widening ex-

perience in meeting and responding to situations. Method is, accordingly, twofold. There is one method for the learner in accordance with which he best widens his experience in and through properly meeting and responding to situations. There is another method for the teacher by which he best guides the learner's method.

4. The responses that are most educative are those in which the growing person in association with other immature persons and adults is thoughtfully active in bringing worthy ends to pass. Therefore the central requirement as to method is that the individual be led into whole-hearted activities that help to build the Kingdom of God. Such activities should be:

(1) Suited to the individual's capacity.
(2) Loaded with problems that raise relations, functions, and responsibilities definitely into consciousness, that call for reflection, that require a definite choice between alternatives, and that are capable of indefinite expansion.
(3) Social and shared.
(4) Continuous with the remainder of the individual's experience, so that his religious principles become a controlling factor in the whole of his conduct.

V. INTEGRATION OF EXPERIENCE

1. The educational experience of the learner should be a unified, consistent whole, resulting in the highest integration of personality. An integrated curriculum of religious education is a necessary means to this end.

2. This involves such correlation of the programs of all the agencies of religious education in the church and in the larger community as will result in the greatest unity of approach to the interpretation and guidance of the learner's experience.

VI. ADAPTATION

It is recognized that any educational program, no matter how nearly ideal, is subject to adaptation as required by conditions existing in various fields; that successful administration is dependent upon such adaptations; and that, to the extent that it is dynamic, it will be living and growing and subject to constant development.

Such an educational program as is contemplated in the foregoing statement of theory cannot be constructed by revising existing courses, whether by omission, addition, or enrichment, but only by formulating a new and comprehensive curriculum which shall embody the principles stated in this document.

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